

# Certaine Sermons

appointed by the Queens Maieſtie, to be declared and read, by *all Parſons, Vicars, and Curates*, euerie Sunday and Holy day in their Churches: and by her Graces aduice perused and ouerſeene, for the better vnderſtanding of the ſimple people.

Newly imprinted in parts, according as is mencioned in the *Booke of common prayer.*

Cum priuilegio Regiæ Maieſtatis.

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## mons contained in this preſent *volume*.


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# The Preface.

COnsidering howe necessarie it is, that the worde of God, which is the onely foode of the soule, and that most excellent light that we must walke by, in this our most daungerous pilgrimage shoulde at all conuenient times bee preached vnto the people, that thereby they may both learne their dutie towardes God, their prince, and their neighbours, according to the minde of the holy Ghost, expressed in the Scriptures. And also to auoyd the manifold inormities, which heretofore by false doctrine, haue crept into the Church of God: and how that all they which are appointed ministers, haue not the gift of preaching, sufficiently to instruct the people, which is committed vnto them, whereof great inconueniences might rise, and ignorance still bee maintained, if some honest remedie be not speedilie found and prouided. The Queenes excellent Maiestie, tendering the soule-health of her louing subiects, and the quieting of their consciences, in the cheefe and principall points of Christian Religion, and willing also by the true setting foorth, and pure declaring of Gods worde, which is the principall guide and leader vnto all Godlinesse and vertue, to expell and driue away aswell all corrupt, vicious, and vngodly liuing, as also erronious, and poysoned doctrines, tending to superstition and idolatrie: hath by the aduice of hir most honourable Counsellors, for his discharge in this behalfe, caused a booke of Homelies, which heretofore was set foorth by her most louing brother, a prince of most worthie memorie Edward the sixt, to be printed a new, wherein are conteyned certaine wholesome and godly exhortations, to moue the people to honour and worship almightie God, and diligently to serue him, euery one according to their degree, state, and vocation. All which Homelies, her Maiestie commaundeth and straightly chargeth all Parsons, Vicars, Curates, and all other hauing spirituall cure, euerie Sunday and holy day in the yeare, at the ministring of the holy Communion, or if

there bee no Communion miniſtred that day, yet after the Goſpell and Creede, ſuch order and place as is appointed in the Booke of Common prayers, to read and declare to their pariſhioners plainly & diſtinctly one of the ſaid Homelies, in ſuch order as they ſtand in the booke, except there bee a Sermon, according as it is enioyned in the Booke of her highneſſe Iniunctions, and then for that cauſe onely, and for none other, the reading of the ſaid Homely to be deferred vnto the next Sunday or holy day folowing. And when the foreſaid Booke of Homelies is read ouer, her Maieſties pleaſure is, that the ſame be repeated and read againe, in ſuch like ſort as was before aſcribed. Furthermore, her highneſſe commaundeth, that notwithſtanding this order, the ſaid Eccleſiaſticall perſons ſhall read her Maieſties Iniunctions, at ſuch times, and in ſuch order as is in the booke therof appointed. And that the Lords praier, the Articles of the faith, and the ten Commaundements, bee openly read vnto the people, as in the ſaid Iniunctions is ſpecified, that all her people, of what degree or condition ſo euer they bee, may learne howe to inuocate and call vpon the name of God, know what dutie they owe both to God and man: So that they may pray, beleeue, and worke according to knowledge while they ſhall liue here, and after this life, be with him that with his blood hath bought vs all. To whom with the Father, and the holy Ghoſt, be all honour and glorie for euer,

Amen.

# A fruitfull Exhortation to the reading and knowledge of holie *Scripture.*

VNto a Christian man there can be nothing eyther more necessarie or profitable, then the knowledge of holy scripture: for asmuch as in it is conteyned Gods true worde, setting foorth his glorie, and also mans duetie. And there is no trueth nor doctrine necessarie for our iustification, and euerlasting saluation, but that is (or may bee) drawen out of that fountaine and well of trueth. Therefore as manie as bee desyrous to enter into the right and perfect way vnto GOD, must applie their mindes to know holy scripture, without the which, they can neyther sufficiently knowe God and his will, neither there office and duetie. And as drinke is pleasaunt to them that is drie, and meate to them that bee hungrie: so is the reading, hearing, searching, and studying of holy Scripture, to them that bee desirous to know God, or themselues, and to doe his will. And their stomackes onely doe loath and abhorre the heauenly knowledge and foode of Gods worde, that bee so drowned in worldly vanities, that they neither fauour God, nor any godlinesse: For that is the cause why they desyre such vanities, rather then the true knowledge of God. As they that are sicke of anie ague, whatsoeuer they eate or drinke (though it bee neuer so pleasaunt) yet it is as bitter to them as wormewood, not for the bitternesse of the meate, but for the corrupt and bitter humour that is in their owne tongue and mouth: euen so is the sweetnesse of Gods worde

The praise of holie scripture.

The perfection of holy scripture.

The knowledge of holy scripture.

To who the knowledge of holy scripture is sweet and pleasant.

Who bee enemies to holie scripture.

An apt similitude, declaring of whom the scripture is abhorred.

An exhortation vnto the diligent reading and searching of the holy scriptures.

Mat. 4.

The holy scripture is a sufficient doctrine for our saluation.

What things we may learn in the holy scripture.

bitter, not of it selfe, but onely vnto them that haue their mindes corrupted with long custome of sinne, and loue of this world. Therefore forsaking the corrupt iudgement of fleshly men, which care not but for their carkasse: let vs reuerentlie heare and reade holie Scriptures, which is the foode of the soule. Let vs diligently search for the well of life, in the Bookes of the newe and olde Testament, and not runne to the stinking puddels of mens traditions, deuised by mans imagination, for our iustification and saluation. For in holy Scripture is fullie conteyned, what we ought to do, and what to eschew, what to beleeue, what to loue, and what to looke for at Gods handes at length. In those Bookes wee shall finde the Father from whom, the Sonne by whom, and the holie Ghost in whom all things haue their beeing and keeping vp and these three persons to be but one God, and one substance. In these Bookes wee may learne to knowe our selues, howe vile and miserable wee bee, and also to knowe God, howe good hee is of himselfe, and howe hee maketh vs and all creatures partakers of his goodnesse. We may learne also in these bookes to knowe Gods will and pleasure, asmuch as (for this present time) is conuenient for vs to knowe. And (as the great Clarke and godly preacher saint Iohn Chrisostome sayeth, whatsoeuer is required to saluation of man, is fully conteyned in the Scripture of God. He that is ignoraunt may there learne and haue knowledge: he that is hard hearted, and an obstinate sinner, shall there finde euerlasting torments (prepared of Gods iustice) to make him afrayed, and to mollifie or soften him. Hee that is

oppressed

oppressed with miserie in this world, shall there fynde releife in the promises of euerlasting lyfe to his great consolation, and comfort. He that is wounded by the deuill, vnto death, shall fynde there medecine whereby hee may be restored agayne vnto health. If it shall require to teache any trueth, or reprowue false doctiine, to rebuke any vice, to commend any vertue, to giue good councell, to comfort or to exhort, or to doe any other thing requisite for our saluation: all those thinges (saith S. Chrisostome) we may learne pleutifully of the Scripture. There is (sayth Fulgentius) aboundantly inough both for men to eate, & children to sucke. There is whatsoeuer is meete for all ages, and for all degrees and sortes of men. These bookes therefore ought to bee much in our handes, in our eyes, in our eares, in our mouthes, but most of all in our heartes. For the Scripture of God is the heauenly meate of our soules, the hearing and keping of it maketh vs blessed, sanctifieth vs, and maketh vs holye, it turneth our soules, it is a light lanterne to our feete, it is a sure steedfast, and euerlasting instrument of saluation, it giueth wisedome to the humble and lowly heartes, it comforteth, maketh glad, cheereth and cherisheth our conscience: it is a more excellent iewell or treasure then any golde or pretious stone, it is more sweete then hony or hony combe, it is called the beste parte which Marye dyd chose, for it hath in it euerlasting comfort. The wordes of holye Scripture bee called wordes of euerlasting lyfe, for they bee Goddes instrumente, ordayned for the same purpose. They haue power to turne thorough Gods promise, and they be effectuall through

Holy scripture ministreth sufficient doctrine for al degrees and ages. Mat. 4. Luke. 3. Iohn 17. Psalm. 19.

What cõmodities & profits the knowledg of holye scripture bringeth. Luke. 10

Iohn. 9

Colos. 6.

Gods assistance and (being receiued in a faithfull
Hebr, 4. heart) they haue euer an heauenly spirituall worke-
yng in them, they are liuely, quicke and mightie in
operation, and sharper then any two edged sworde,
and entreth through, euen vnto the deuiding asun-
der of the soule and the spirit, of the ioyntes and the
Math. 7. marye. Christ calleth him a wise buylder, that buyl-
Iohn. 12. deth vpon his worde, vpon his sure and substanciall
foundation. By this worde of God wee shalbee
iudged: for the worde that I speake (sayth Christ)
Iohn 14. it is that shall iudge in the last day. Hee that keep-
eth the worde of Christe, is promised the loue and
fauour of God, and that he shalbe the dwelling place
or Temple of the blessed Trynitye. This worde
whosoeuer is diligent to reade, and in his heart to
prynte that hee readeth: the great affection to the
transitory thinges of this worlde shalbe minished
in him, and the great desyre of heauenly thinges
(that be therein promised of God) shall increase in
him. And there is nothing that so much strēgtheneth
our faith and truth in God, that so much keepeth vp
innocencie and pureness of the heart, and also of out-
ward godly life and conuersationa, s continuall rea-
ding and recording of gods word. For that thing
which (by continuall vse of reading of holy Scrip-
ture, & diligent searching of the same) is deeply prin-
ted and grauen in the heart, at length turned almost
into nature. And moreouer, the effect and vertue of
Gods worde is, to illuminate the ignoraunte, and
to giue more light vnto them that faithfully and di-
ligently read it, to comfort their heartes, and to en-
corage them to performe that, which of God is com-
maunded.

It teacheth patience in all aduersitie: in prosperitie humblenesse: what honour is due vnto God, what mercie and charitie to our neyghbour. It giueth good counsell in all doubtfull thinges. It sheweth of whom we shall looke for ayde and helpe in all perrilles, and that God is the onely giuer of all victorie in all battayles and temptations of our enemies bodily and ghostly. And in reading of Gods word, he most profiteth not alwaies that is most ready in returning of the booke, or in saying of it without the booke, but he that is most turned into it, that is most inspired with the holyghost, most in his heart and life altered and chaunged into that thing which he readeth, he that is daylie lesse & lesse proude, lesse wrathfull, lesse couetous, and lesse desirous of worldly and vaine pleasures: he that dayly (forsaking his olde vicious lyfe) increseth in vertue more and more. And to be short, there is nothing that more maintaineth godlines of the minde, and driueth away vngodlynes, then doth the continuall reading and hearing of Gods worde, if it be ioyned with a godly minde and a good affection, to knowe and followe Gods will. For without a single eye, pure entent, and good minde, nothing is allowed for good before God. And on the otherside, nothing more darkeneth Christ and the glorie of God, nor bringeth in more blindnes and all kindes of vices, then doth the ignoraunce of Gods word.

1.Re, 14.
2.Par. 20.
1.Cor.15.
1.Iohn.5.
Whopro-fyte most in reading Gods worde.

Esay, 65.
Math.22.
1.Cor.14.
What incomodities the ignoraunce of Gods worde bringeth.

# ¶ The second part of the Sermon
## Of the holy Scripture.

IN the first part of the Sermon, which exhorteth to the knowledge of holye Scripture, was declared wherefore ỹ knowledge of the same is necessarye & profitable to all men. And that by the true knowledge and vnderstanding of Scripture, the most necessarye poyntes of our duetie towardes God and our neighbours, are also knowen. Nowe as concerning the same matter, you shall heare what followeth. If we professe Christ: why be we not ashamed to bee ignoraunt in his doctrine? Seing that euery man is ashamed to bee ignoraunt in that learning which he professeth. That man is ashamed to bee called a philosopher, which readeth not the bookes of Philophie, and to be called a lawyer, and Astronomer, or a Phisition, that is ignoraunt in the booke of lawe, Astronomye, and Phisicke. How can any man then say that hee professeth Christe and his religion, if hee will not applie hymselfe (as farre foorth as hee can or may conuenientlye) to read and heare, and so to knowe the bookes of Christes Gospell and doctrine. Although other sciences be good, and to be learned, yet no man can deny, but this is the cheefe, and passeth all other incomparably. What excuse shall we therfore make (at the last day before Christ) that delight to reade or heare mens phantasies, and inuentions, more then his most holye Ghospell, and will finde no time to do that, which cheefely (aboue all thinges) we should do, and will rather reade other thinges, then that, for the which wee ought rather to leaue reading

Gods word excelleth all sciences.

ding of all other things. Let vs therefore applie our selues, as farre foorth as we can haue time and leysure, to knowe Gods worde, by diligent hearing and reading thereof, as manie as profesſe God, and haue faith and truſt in him. But they that haue no good affection to Gods worde (to colour this their fault) alledge commonly two vaine and fayned excuſes. Some go about to excuſe them by their owne frailneſſe and fearfulneſſe, saying that they dare not reade holy Scripture, leaſt through their ignorance they ſhould fall into any errour. Other pretend that the difficultie to vnderſtand it, & the hardneſſe thereof is ſo great, that it is meete to bee reade onely of clarkes and learned men. As touching the firſt: ignorance of Gods worde, is the cauſe of all errour, as Chriſt himſelfe affirmed to the Saduces, saying that they erred, becauſe they knew not the Scripture. How ſhould they then eſchew error that will be ſtill ignorant? And howe ſhould they come out of ignoraunce, that will not reade nor heare that thing, which ſhould giue them knowledge? He that nowe hath moſt knowledge, was at the firſt ignorant, yet hee forbare not to reade, for feare he ſhould fall into errour: but he diligently read leaſt he ſhould remaine in ignoraunce, and through ignoraunce, in error. And if you will not knowe the trueth of God, (a thing moſt neceſſarie for you) leaſt you fall into error: by the ſame reaſon, you may then lie ſtill, and neuer go, leaſt (if you go) you fall in the myre: nor eate anie good meate, leaſt you take a ſurfeite, nor ſowe your Corne, nor labour in your Occupation, nor vſe your Marchandize, for feare you loſe your ſeede, your labour, your ſtocke, and ſo by that reaſon

Vaine excuſes diſſwading from the knowledge of Gods worde. The ſecõd

Matt. 22.

it

it should bee best for you to liue idlely, and neuer to take in hande to doe any maner of good thing, least peraduenture some euill thing may chaunce thereof. And if you be afraide to fall into errour, by reading of holy Scripture, I shall shew you how you may reade it without daunger of errour. Reade it humbly with a meeke and a lowlie heart to the intent you may glorifie God, and not your selfe, with the knowledge of it: and read it not without dayly praying to God, that he would direct your reading to good effect, and take vpon you to expound it no further, then you can plainly vnderstand it. For (as S. Augustine saith) the knowledge of holy Scripture, is a great, large & a high pallace, but the doore is verie low, so that the high and arrogant man can not runne in, but hee must stoope lowe, and humble himselfe that shall enter into it. Presumption and arrogancie is the mother of all errour, and humility needeth to feare no errour. For humilitie will onelie search to know the truth: it will search, and will bring together one place with another, and where it can not finde out the meaning, it will pray, it will aske of other that know, and will not presumptuouslie and rashlie define anie thing which it knoweth not. Therefore the humble man may search anie truth boldlie in the Scripture, without anie daunger of errour. And if hee bee ignorant, he ought the more to read and to search holy Scripture, to bring him out of ignorance. I saie not nay, but a man may prosper with onely hearing, but he may much more prosper with both hearing and reading. This haue I saide as touching the feare to reade, thorough ignorance of the person. And concerning

Howe most commodiously & without al peril, the holy Scripture is to be read.

the

the hardneſſe of Scripture, hee that is ſo weake that he is not able to brooke ſtrong meate: yet hee may ſucke the ſweet and tender milke, and deferre the reſt vntill he ware ſtronger, and come to more knowledge. For God receyueth the learned, and vnlearned, and caſteth away none, but is indifferent vnto all. And the Scripture is full, as well of lowe vallies, plaine wayes, and eaſie, for euery man to vſe and to walke in: as alſo of high hilles and mountaines, which fewe men can climbe vnto. And whoſoeuer giueth his minde to holie Scriptures, with diligent ſtudie and burning deſire, it can not be (ſaith S. Iohn Chriſoſtome) that hee ſhould bee left without helpe. For eyther God almightie will ſende him ſome godlie Doctour to teach him, as hee did to inſtruct Eunuchus, a noble man of Ethiopie, and treaſurer vnto Queene Candace, who hauing a great affection to reade the Scripture (although hee vnderſtood it not) yet for the deſire that he had vnto Gods word, God ſent his Apoſtle Philip to declare vnto him the true ſenſe of the Scripture that hee read. Or elſe if we lacke a learned man to inſtruct and teach vs, yet God himſelfe from aboue will giue light vnto our minds, and teach vs thoſe things which are neceſſarie for vs, and wherein we bee ignorant. And in another place Chryſoſtome ſayth, that mans humane and worldly wiſedome or ſcience, needeth not to the vnderſtanding of Scripture, but the reuelation of the holy Ghoſt, who inſpireth the true meaning vnto them, that with humilitie and diligence do ſearch therefore. He that aſketh ſhall haue, and he that ſeeketh ſhall find, and he that knocketh ſhall haue the dore open. If we

Scripture in ſome places is eaſie, & in ſome places hard to be vnderſtand.

God leaueth no man vntaught that hath a goodwil to knowe his word.

How the knowledge of Scripture may bee attained vnto.

Matth. 7.

wee read once, twiſe, or thriſe, and vnderſtande not let vs not ceaſe ſo, but ſtill continue reading, praying, aſking of other, and ſo by ſtill knocking (at the laſt) the doore ſhalbe opened (as S. Auguſtine ſaith.) Although manye thinges in the ſcripture bee ſpoken in obſcure miſteries, yet ther is nothing ſpoken vnder darke miſteries in one place, but the ſelfe ſame thing in other places, is ſpoken more familiarlye and plainelye, to the capacitie both of learned and vnlearned. And thoſe thinges in the ſcripture that bee plaine to vnderſtand, and neceſſarye for ſaluation, euery mans duetie is to learne them, to printe them in memorye, and effectually to exerciſe them. And as for the darke miſteries, to bee contented to be ignoraunt in them, vntill ſuch time as it ſhall pleaſe God to open thoſe thinges vnto hym. In the meane ſeaſon, if hee lacke eyther aptneſſe or opportunitie, God will not impute it to his follie: but yet it behoueth not that ſuch as be apte ſhould ſet aſide reading, becauſe ſome other bee vnapte to reade: neuertheleſſe, for the hardeneſſe of ſuch places, the reading of the whole ought not to be ſet aparte. And briefely to conclude, (as Saint Auguſtine ſaieth) by the Scripture all men be amended, weake men be ſtrengthened, and ſtrong men bee comforted. So that ſurelye none bee enemies to the readinge of Gods worde, but ſuch as either be ſo ignoraunt that they know not how wholſome a thing it is: or els be ſo ſicke, that they hate the moſt comfortable medicine ỹ ſhoulde heale them: or ſo vngodly, that they would wiſhe the people ſtyll to continue in blyndeneſſe & ignoraunce of God.

A good rule for the vnderſtanding of ſcripture.

No mã is excepted from the knowledge of Gods wil.

What perſons wold haue ignoraunce to continue.

Thus

Thus we haue breefly touched some part of the commodities of Gods holye worde, which is one of Gods cheefe and principall benefites, giuen and declared to mankind here in earth. Let vs thank God heartely for this his great and speciall gifte, beneficiall fauour, and fatherly prouidence. Let vs be glad to reuiue this precious gyft of our heauenly father. Let vs heare, reade, and know these holy rules, iniunctions, and statutes of our Christen religion, and vpon that we haue made profession to God at our baptisme. Let vs with feare and reuerence lay vp (in the chest of our hearts) these necessary and fruitfull lessons. Let vs night and day muse, and haue meditation and contemplation in them. Let vs ruminate, and (as it were) chewe the cudde, that wee may haue the sweet iuyce, spirituall effect, mary, hony, kirnell, tast, comfort and consolation of them. Let vs stay, quiet, and certifie our consciences with the most infallable certaintie, truth, and perpetuall assuraunce of them. Let as pray to God (the only author of these heauenly studies) that we may speake, think beleeue, liue and depart hence, according to the wholsome doctrine and verities of them. And by that meanes, in this world, we shall haue gods defence, fauour, and grace, with the vnspeakeable solace of peace, and quietnesse of conscience: and after this miserable life, we shall enioy the endlesse blisse and glory of heauen, which he graunt vs all, that died for vs all, Jesus Christ: to whom with the father and the holy ghost, be all honour and glory both nowe and euerlastingly.

Amen.

The holy Scripture is one of Gods cheefe benefites.

The right reading, vse and fruitfull studying in holy scripture Psal. 50.

¶ Aser-

# A Sermon of the miſerie of all Mankinde, and of his condemnation to death euerla-ſting, by his owne ſinne.

THe holy Ghoſt in writing the holie ſcripture, is in nothing more diligent, then to pull downe mans vaine glorie and pride, which of all vices is moſt vniuerſally grafted in all mankind, euē from the firſt infection of our firſt father Adam. And therefore we read in many places of Scripture, manie notable leſſons againſt this olde rooted vice, to teach vs the moſt commendable vertue of humilitie, how to know our ſelues, and to remember what we be of our ſelues. In the booke of Geneſis, almightie God giueth vs all a title and name of our great grandfather Adam, which ought to warne vs all to conſider what we be, wherof we be, from whence we came, and whether we ſhall, ſaying thus: In the ſweate of thy face ſhalt thou eate thy bread, till thou bee turned againe into the ground, for out of it was thou taken, in as much as thou art duſt, and into duſt ſhalt thou bee turned againe. Here (as it were in a glaſſe) we may learne to know our ſelues to be but ground, earth and aſhes, and that to earth and aſhes we ſhall returne.

Gene. 3.

Alſo the holy Patriarch Abraham, did well remember this name and title, duſt, earth and aſhes, appoynted and aſſigned by God to all mankinde: and therefore hee calleth himſelfe by that name, when he maketh his earneſt prayer for Sodom and Gomorre. And we reade that Judith, Heſter, Job, Hierome, with other holy men and women in the olde Teſtament, did vſe ſackecloth, and to caſt duſt and aſhes vppon their heades when they bewayled

Iu. 4. & 9
Iob. 13.
Iere. 6.
and 25.

led their ſinfull liuing. They called and cryed to God for help and mercy, with ſuch a Ceremonie of ſackecloth, duſt and aſhes, that thereby they might declare to the whole worlde, what an humble and lowly eſtimation they had of them ſelues, and how well they remembred their name and tytle afore-layde, their vile corrupt fraile nature, duſt, earth and aſhes. The booke of wiſedome alſo willing to pull downe our proude ſtomackes, moueth vs diligently to remember our mortall and earthly generation which wee haue all of him that was firſt made: and that all men alwell kinges as ſubiectes come into this worlde, and goe out of the ſame in like ſort: that is, as of our ſelues full miſerable, as we may dayly ſee. And almighty God cõmanded his Prophet Eſay to make Proclamation, & crye to the whole world: and Eſay aſking what ſhall I crye? The Lord anſweared: Crye that all fleſh is graſſe, and that all the glory thereof is but as the floure of the field, when the graſſe is withered, the floure falleth a way, when the winde of the Lorde bloweth vpon it. The people ſurely is graſſe, the which drieth vp, & the floure fadeth away. And the holy Prophet Job, hauing in himſelf great experience of the miſerable and ſinfull eſtate of man, doeth open the ſame to the worlde, in theſe wordes, Man (ſaith hee) that is borne of a woman, liuyng but a ſhort time, is full of manifolde miſeries, hee ſpringeth vp like a floure, and fadeth againe, vaniſhing away as it were a ſhadow, and neuer continueth in one ſtate. And doeſt thou iudge it meet (O Lord) to open thine eies vpon ſuch a one, & to bring him to iudgement with thee? Who can make him

1. Paralip. 3.

Sap. 7.

Salomon 4.

Eſay. 40.

Iſaiah 5.

Job 6.

Iob. 14.

cleane that is conceaued of an vncleane seed? & all men of their euilnes & naturall proneſſe be ſo vniuerſally giuen to ſinne, that (as the ſcripture ſaith)

Gen. 5.6. God repeted that euer he made man. And by ſinne his indignatiõ was ſo much prouoked againſt the worlde, that he drowned all the world with Noes flood (except Noe himſelfe & his litle houſhould.) It is not without great cauſe, that the Scripture of God doeth ſo manye times call men heere in this

Ier. 14. worlde by this worde, Earth, O thou earth, earth, earth, ſaith Jeremie, heare the worde of the Lorde. This our right name, calling, & title, earth, earth, earth, pronounced by the Prophete, ſheweth what wee be in deede, by whatſoeuer other ſtile, tytle or dignitie men doe call vs. Thus he plainely named vs, who knoweth beſt, both what wee bee, & what we ought of right to be called, And thus he ſetteth

Rom. 3. vs forth, ſpeking by his faithfull apoſtle S. Paul: All men, Jewes & Gentyles, are vnder ſinne: ther is none righteous, no not one, there is none that vnderſtandeth, there is none that ſeketh after God, they are all gon out of the way, they are all vnprofitable, ther is none that doth good, no not one. Their throate is an open Sepulchre, with their tongues they haue vſed craft & deceit, the poiſon of ſerpents is vnder their lippes, their mouth is full of curſing and bitternelle, their feete are ſwifte to ſhed blood, deſtruction & wrechednes are in their wayes, and the way of peace haue they not known, there is no feare of God before their eies. And in another place

Rom. 11, S. Paul writeth thus: God hath wrapped all na-
Gala. 3. tions in vnbelief, that he might haue mercy on all.
Ephe. 2. The ſcripture ſhutteth vp all vnder ſinne, that the

promiſe

promise by the faith of Jesus Christe, should bee giuen vnto them that beleeue. S. Paul in many places painteth vs out in our colours, calling vs the children of the wrath of God when we be borne: saying also that we can not thinke a good thought of our selues, much lesse can we say well, or do well of our selues. And the wise man saith in the booke of Prouerbes, the iust man falleth seuen times a day. Pro. 24.
The most tried & approued man Job, feared al his workes. S. John the baptist being sanctified in his Luke. 1.
mothers wõbe, & praised before he was borne, being called an angell, & great before the Lord, filled euen from his birth with the holie Ghoste, the preparer of the way for our Sauiour Christ, and commended of our Sauiour Christ, to be more then a Prophete, and the greatest that euer was borne of a woman: yet he plainlye graunteth that he had need to be washed of Christ, he worthily extolleth & Mat. 3.
glorifieth his lord & master Christ, & humbleth him selfe as vnworthie to vnbuckle his shoes, & giueth all honor and glory to God. So doth S. Paul both oft and euidently confesse him selfe, what hee was of him selfe, euer giuing (as a moste faythfull seruaunt) al praise to his master & Sauiour. So doth blessed S. John the Euangelist in the nãe of him 1. Iohn. 1.
selfe, & of all other holy men (bee they neuer so iust) & 2.
make this open confession: if wee say we haue no sinne, we deceaue our selues, & the trueth is not in vs: if we knowledge our sinnes, God is faithfull & iust to forgiue vs our sinnes, & to cleanse vs frõ all vnrighteousnes: if we say we haue not sinned, we make him a lyer, & his word is not in vs. Wherfore the wise man in the booke called Ecclesiastes, ma- Eccle. 7.
keth

keth this true & generall confession. There is not one iust man vpon the earth that doth good & sinneth not. And S. Dauid is ashamed of his sinne, but not to confesse his sinne. How oft, how earnestly & lamentably doth he desire Gods great mercie for his great offences, & that God should not enter into iudgement with him? And againe, how well weieth this holy man his sinnes, when he cõfesseth that they be so many in number, & so hid, and harde to vnderstand, that it is in manner vnpossible to know, vtter or number them? wherfore he hauing a true, earnest, & deep contemplation & consideration of his sinnes, & yet not comming to the bottome of thẽ, hee maketh supplication to God to forgiue him his priuie secret hid sinnes, to the knowledge of the which he cannot attaine vnto. He waigheth rightly his sinnes from the originall roote, & spring head perceiuing inclinations, prouocations, stirrings, stingings, buddes, braunches, dregges, infections, tastes, feelings, & sents of them to continue in him still. Wherfore he saith: marke & behold, I was cõceaued in sinnes: he saith not sinne, but in the plurall number, sinnes: forasmuch as out of one (as fountaine) springeth all the rest. Our Sauiour Christ saith: there is none good but God, and that we can doe nothing that is good without him, nor no man can come to the father but by him. He commaundeth vs all to say, that wee bee vnprofitable seruants, when wee haue done all that we can doe. Hee preferreth the penitent Publicane, before the proud, holy, and glorious Pharisey. He calleth him selfe a phisition, but not to them that bee whole, but to them that be sicke, & haue need of his salue,

Psal. 51.
David
Psal. 92.
Psal. 19.
Psal. 51.
Mark. 10.
Luke. 18.
Iohn. 15.
Luke. 17.
Luke. 18.
Math. 9.

for

for their sore. He teacheth vs in our prayers, to re-
knowledge our selues sinners, and to aske righte-
ousnesse and deliuerance from all euils, at our hea-
uenly fathers hand. He declareth that the sinnes of Mat.15.
our owne hearts, doe defile our owne selues. He
teacheth that an euill worde or thought deserueth
condemnation, affirming that wee shall giue an Mat.12.
account for euery idle worde. He sayth, he came not
to saue, but the sheep that were vtterly lost and cast
away. Therefore fewe of the proude, iust, learned,
wise, perfect, and holie Pharisyes were saued by
him, because they iustified themselues by their
counterfeyt holinesse before men. Wherefore (good
people) let vs beware of such hypocrisie, vain glorie,
and iustifying of our selues.

## The second part of the Sermon of the miserie of man.

FOrasmuch as the true knowledge of
our selues, is very necessarie to come
to the right knowledge of God: yee
haue heard in the last reading, howe
humbly all godly men alwaies haue
thought of themselues: and so to thinke and iudge
of themselues, are taught of God their Creator by
his holy worde. For of our selues we bee crabtrees
that can bring forth no apples. We be of our selues
of such earth, as can bring forth but weeds, netles,
brambles, briers, cockle, and darnell. Our fruites
bee declared in the 5. Chapter to the Galathians. Gal.5.
We haue neither Fayth, Charitie, Hope, Patience,
Chastitie, nor anie thing else that good is, but of

God, and therfore these vertues be called there, the fruites of the holy ghost, & not the fruits of man. Let vs therfore acknowledg our selues before God (as we be in deede) miserable and wretched synners. And let vs earnestly repent, and humble our selues hartilie, and cry to God for mercy. Let vs all confesse with mouth and heart, that we be ful of imperfections. Let vs know our own workes, of what imperfection they bee, and then we shall not stande foolishly and arrogantly in our owne conceits, nor challenge any part of iustification by our merits or works. For truely there be imperfections in our best workes: wee doe not loue God so much as we are bound to do, with all our heart, minde, and power, wee doe not feare God so much as we ought to do, we do not pray to God but with great and many imperfections. We giue, forgiue, beleeue, liue, and hope vnperfectly, we speak, thinke, and do vnperfectly: wee fight against the diuel, the world, and the flesh vnperfectly. Let vs therefore not be ashamed to confesse plainely our state of imperfection: yea, let vs not bee ashamed to confesse imperfection, euen in al our owne best workes. Let none of vs be ashamed to say with holy Saint Peter: I am a sinfull man. Let all vs say with the holie Prophete Dauid: wee haue sinned with our Fathers, wee haue done amisse, & dealt wickedly. Let vs all make vpon confession with the Prodigall sonne to our father, and say with him, we haue sinned against heauen and before thee (O Father) we are not worthie to bee called thy sonnes. Let vs all say with holie Baruch: O Lorde our God, to vs is worthily ascribed shame and confusion, and

Luke. 6.
Psal. 106.
Luke. 15.
Baruch. 2.

to

to thee, righteousnesse: wee haue sinned, we haue done wickedlie, wee haue behaued our selues vngodly in all thy righteousnesse, Let all vs say with the holy Prophet Daniel: O Lord, righttousnesse belongeth to thee, vnto vs belongeth confusion. We haue sinned, wee haue been naughty, we haue offended, wee haue fled from thee, wee haue gone backe from all thy precepts & iudgements. So we learne of all good men in holy Scripture to humble our selues: and to exalt, extol, praise, magnifie, and glorifie God. Daniel 9.

Thus we haue heard howe euill wee bee of our selues: howe of our selues, and by our selues wee haue no goodnesse, help, nor saluation: but contrariwise, sinne, damnation, and death euerlasting: which, if we deepely weigh and consider, we shall the better vnderstand the great mercy of God, and howe our saluation commeth onely by Christe. For in our selues (as of our selues) wee fynde nothing whereby wee may bee deliuered from this miserable captiuitie, into the which we were cast through the enuie of the Diuell, by breaking of Gods commaundements in our first parent Adam. We are all become vncleane, but wee all are not able to cleanse our selues, nor to make one another of vs clean. We are by nature the childrē of gods wrath but we are not able to make our selues the children and inheritours of gods glory. We are sheepe that runne astray, but wee cannot of our owne power come againe to the sheepefolde, so great is our imperfection and weakenesse. In our selues therefore may not wee glory, which (of our selues) are nothing but sinfull: neither may wee reioyce in anie 1. Cor. 5. Psal. 50. Ephe. 2. 1. Pet. 2.

workes that we doe, which all be ſo vnperfect and vnpure, that they are not able to ſtande before the righteous iudgement ſeat of God, as the holy Pro-
Pſal. 144. phet Dauid ſaith: Enter not into iudgement with thy ſeruant (O Lorde) for no man that liueth ſhall be found righteous in thy ſight. To God therefore muſt we flee, or elſe ſhall we neuer finde peace, reſt
2. Cor. 1. and quietneſſe of conſcience in our hearts. For he is the father of mercies, and God of all conſolation.
Pſal. 130. He is the lord with who is plenteous redemption, He is the God which of his owne mercie ſaueth vs and ſetteth out his charitie and exceeding loue towardes vs, in that of his owne voluntarie goodnes, when we were periſhed, he ſaued vs, & prouided an euerlaſting kingdome for vs. And all theſe heauenly treaſures are giuen vs, not for our owne deſerts, merits or good deedes (which of our ſelues we haue none) but of his meere mercie freely. And for whoſe ſake? Truly for Jeſus Chriſtes ſake, that pure and vndefiled lambe of God. He is that dearly beloued ſonne, for whoſe ſake God is fully pacified, ſatiſfied, & ſet at one with man. He is the lamb
Iohn 1. of God which taketh away the ſins of the worlde:
1. Pet. 2. of whom onely it may be truly ſpoken, that hee did all things well, and in his mouth was founde no
Iohn 1. craft nor ſubtiltie. None but he alone may ſay: the Prince of the world came, and in me hee hath no-
Iohn 8. thing. And hee alone may ſay alſo: which of you
Heb. 8. ſhall reproue me of anie fault? He is the high and euerlaſting Prieſt, which hath offered himſelf once for all, vpon the aultar of the croſſe, and with that one oblation, hath made perfect for euermore, them
2. Iohn 2. that are ſanctified. Hee is the alone mediatour be-

tweene

tweene God and man, which paid our ranſome to God with his owne blood, and with that hath hee cleanſed vs all from ſin. He is the Phiſition which Mat. 1. healeth all our diſeaſes. He is that Sauiour which ſaueth his people from all their ſinnes. To be ſhort, he is that flowing and moſt plenteous fountaine, of whoſe fulneſſe all we haue receyued. For in him alone, are all the treaſures of the wiſedome and knowledge of God hidden. And in him, and by him haue we from God the father all good things pertaining either to the bodie or to the ſoule. O howe much are we bound to this our heauenly father, for his great mercies, which hee hath ſo plenteouſlie declared vnto vs, in Chriſt Jeſus our Lord and ſauiour? What thankes worthie and ſufficient can we giue to him? Let vs all with one accorde, burſt out with ioyfull voyces, euer praiſing and magnifying this Lord of mercie, for his tender kindneſſe ſhewed to vs in his dearely beloued ſonne Jeſus Chriſt our Lord.

Hitherto haue we heard what wee are of our ſelues: verie ſinfull, wretched and damnable: againe wee haue heard, howe that of our ſelues, and by our ſelues, we are not able, either to thinke a good thought, or worke a good deed, ſo that wee can finde in our ſelues no hope of ſaluation, but rather whatſoeuer maketh vnto our deſtruction. Againe wee haue heard the tender kindneſſe and great mercie of God the father towardes vs, and howe beneficiall hee is to vs, for Chriſts ſake, without our merites or deſerts, euen of his owne meere mercie and tender goodneſſe. Nowe how theſe exceeding great mercies of God, ſet abroade in Chriſt

Jeſu

Iesu for vs, bee obtained: and how wee bee deliuered from the captiuitie of sinne, death, and hell, it shall more at large (with Gods helpe) be declared in the next Sermon. In the meane season, yea and at all times, let vs learne to knowe our selues, our frailtie and weakenesse, without any craking or boasting of our owne good deedes and merrites. Let vs allso knowledge the exceeding mercie of God towards vs, and confesse that as of our selues commeth all euill and damnation, so likewise of him, commeth all goodnes and saluation, as God himselfe saith, by the Prophete Oze: O Israel, thy destruction commeth of thy selfe, but in me only is thy helpe and comfort. If we thus humblie submit our selues in the sight of God, we may be sure that in the time of his visitation, he will lifte vs vp vnto the kingdome of his dearely beloued sonne Christe Iesu our Lord: to whom with the father and the holy ghost, bee all honour and glory for euer. Amen.

Hosea Oze. 14.

A Ser-

# ¶ A Sermon of the saluation of mankinde, onely by Christ our Sauiour, from sinne and death euerlasting.

BEcause al men be sinners, and offendours against God, & breakers of his law and commandements, therefore can no man by his own actes, workes, and deeds (seem they neuer so good) be iustified, & made righteous before God: but euerie man of necessitie is constrained to seeke for an other righteousnes, or iustification to bee receiued at Gods owne handes, that is to say, the forgiuenes of his sinnes and trespasses, in such thinges as he hath offended. And this iustification or righteousnes, which we so receiue by Gods mercy, and Christes merites, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full iustification. For the more full vnderstanding hereof, it is our parts and dueties, euer to remember the great mercy of God, howe that (all the worlde being wrapped in sinne, by breaking of the lawe) God sent his onely sonne our Sauiour Christe into this worlde, to fulfull the lawe for vs: and by shedding of his most precious blood, to make a sacrifice and satisfaction, or (as it may bee called) amendes to his father for our sinnes, to aswage his wrath and indignation conceiued against vs for the same. Insomuch that infantes beeing baptised, and dying in their infansie, are by this sacrifice washed from their sinnes, brought to Gods fauour, and made his children, and inheritours of his kingdome of heauen. And they which in acte or deede doe sinne after their baptisme

The efficacy of Christes passion & oblation.

time, when they turne againe to God vnfainedly, they are likewise washed by this sacrifice from their sinnes, in such sorte that there remayneth not any spot of sinne, that shall be imputed to their damnation. This is that iustification or righteousnesse, which Saint Paule speaketh of, when he sayeth: no man is iustifyed by the workes of the
Galat.2. lawe, but freely by fayth in Jesus Christ. And againe he sayth, we beleeue in Jesu Christ, that we be iustified freely by the faith of Christ, and not by the workes of the law, because that no man shall be iustified by the workes of the lawe. And although this iustification bee free vnto vs, yet it commeth not so freely vnto vs, that there is no raunsome paide therefore at all. But here may mans reason bee astonied, reasoning after this fashion. If a
Obiectiō. raunsome bee payed for our redemption, then is it not giuen vs freely: For a prisoner that payeth his raunsome, is not let goe freely, for if hee goe freely, then he goeth without raunsome: for what is it else to goe freely, then to be set at libertie without paying of raunsome? This reason is satisfied
Answere. by the great wisedome of God, in this mysterie of our redemption, who hath so tempered his iustice and mercie togither, that he would neither by his iustice condemne vs vnto the euerlasting captiuitie of the Diuell, and his prison of hell remediesse for euer without mercie, nor by his mercie deliuer vs cleerly, without iustice, or payment of a iust raunsome, but with his endlesse mercie he ioyned his most vpright and equall iustice. His great mercie hee shewed vnto vs, in deliuering vs from our former captiuitie, without requiring of anie

raun-

raunſome to be paide, or amendes to be made vpon our partes, which thing by vs had bin vnpoſſible to be done. And where as it lay not in vs that to doe, he prouided a raũſome for vs that was, the moſt precious bodie and blood of his owne moſt deare and beſt beloued ſonne Jeſu Chriſt, who (beſides this raunſome) fullfilled the law, for vs perfectly. And ſo the iuſtice of God and his mercy dyd imbrace togeather, & fulfilled the myſtery of our redemption. And of this iuſtice & mercy of God knit togeather, ſpeaketh S. Paul, in the 3. Chapter to the Romanes: all haue offended & haue need of the glory of God, but are iuſtified freely by his grace by redẽption, which is in Jeſus Chriſt, whõ God hath ſent foorth to vs, for a reconciler & peace maker thorow faith in his blood, to ſhew his righteouſneſſe. Rom. 3.

And in the tenth Chap. Chriſt is the end of the law vnto righteouſneſſe, to euery man that beleeueth. Rom. 10.

And in the 8. Chap. that which was impoſſible by the lawe, in as much as it was weake by the fleſhe, God ſending his owne ſonne, in the ſimilitude of ſinfull fleſhe, by ſinne damned ſinne in the fleſhe, that the righteouſneſſe of the law might bee fulfilled in vs, which walke not after the fleſhe, but after the ſpirite. Rom. 8.

In theſe foreſaid places, the Apoſtle toucheth ſpecially three thinges, which muſt goe together in our iuſtification. Vpon Gods part his great mercy & grace: vpõ Chriſts part, iuſtice: that is, the ſatiſfaction of Gods iuſtice, or the price of our redemption, by the offering of his bodie and ſhedding of his blood, with fulfilling of the lawe perfectly & throughly: & vpon our part true & liuely faith in the merites of Jeſu Chriſt, which yet is

Three thinges muſt goe together, in our iuſtification.

not

not ours, but by Gods working in vs. So that in our iustification, is not only Gods mercy & grace, but also his iustice, which the Apostle calleth the iustice of God, & it consisteth in paying our raunsome, and fulfilling of the lawe, and so the grace of God doth not shut out the iustice of God in our iustification, but only shutteth out the iustice of man, that is to say, the iustice of our workes, as to be merites of deseruing our iustification. And therefore S. Paul declareth here nothing vpon the behalfe of man, concerning his iustification, but onely a true & liuely faith, which neuertheles is the gift of God, & not mans only work without God. And yet that faith doth not shut out repentance, hope, loue, dread, & the feare of God, to be ioyned with faith, in euery man that is iustified: but it shutteth thē out from the office of iustifiyng. So that although they bee all present together in him that is iustified, yet they iustifie not altogether. Nor the fayth also doth not shut out the iustice of our good workes, necessarily to be done afterward of duety towardes God, (for wee are most bounden to serue God, in doyng good deedes, commanded by him in his holy Scripture, all the dayes of our life:) But it excludeth thē so, that wee may not doe them to this intent, to be made good by doing of thē. For all the good workes that we can do be vnperfect, & therfore not able to deserue our iustification, but our iustification doth come frely by the meere mercy of God, & of so great & free mercy that wheras all the world was not able of their selues to pay any part towardes their raunsome, it pleased our heauenly Father, of his infinite mercy without any our desert or deseruing,

How it is to be vnderstood that fayth iustifieth without works.

to prepare for vs the most precious iewels of Christes body & blood, whereby our ransome might bee fully paid, the law fulfilled, & his iustice fully satisfied. So that Christ is now the righteousnes of all them that truely do beleue in him. He for them paid their ransome by his death. Hee for them fulfilled the lawe in this life. So that now in him, and by him, euery true Christian man may be called a fulfiller of the law, forasmuch as that, which their infirmitie lacketh, Christes iustice hath supplied.

## *The second part of the Sermon* of Saluation.

YE haue herd of whom al men ought to seek their iustification and righteousnes, and how also this righteousnes commeth vnto men by Christes death & merits. Hee heard also how that three thinges are required to the obtaining of our righteousnesse: that is Gods mercy, Christes iustice, and a true and a liuely faith, out of the which faith springeth good workes. Also before was declared at large, that no man can be iustified by his owne good workes, that no man fulfilleth the lawe, according to the full request of the law. And Saint Paul in his Epistle to the Galathians proueth the same, saying thus: If there had been any lawe giuen, which coulde haue iustified, verily, righteousnesse shoulde haue been by the lawe. And againe hee sayth: if righteousnesse be by the lawe, then Christ dyed in vaine. And againe he sayth: you that are iustified by the lawe, Gala. 3.

are

are fallen away from grace. And furthermore, hee writeth to the Ephesians on this wise: By grace
Ephe. 2. are yee saued through faith, and that not of your selues, for it is the gift of God, and not of workes, least any man should glory. And to be short the sum of all Paules disputation, is this: that if iustice come of workes, then it commeth not of grace: and if it come of grace, then it commeth not of workes. And to this end tendeth all the Prophetes, as S.
Act. 10. Peter saith in the tenth of the Actes. Of Christ, all the Prophetes (saith saint Peter) doe witnes, that through his name all they that beleeue in him, shal receiue the remissiō of sinnes. And after this wise, to bee iustified onely by his true and liuely faith in Christ, speaketh all the olde and auncient auc-
Faith only iustifieth, is the doctrine of the old doctors. thours both Greekes & Latines. Of whō I will specially rehearse three, Hyllarie, Basill, and Ambrose. S. Hillarie saith these wordes plainely in the 9. Canon vpon Matthew: Faith onely iustifieth. And Saint Basill a Greeke authour, writeth thus. This is a perfect and a whole reioysing in God, when a man auaunceth not himselfe for his owne righteousnes, but knowledgeth himselfe to lacke true iustice and righteousnes, and to bee iustified by the onely fayth in Christ. And Paule
Philip. 3. (sayth he) doeth glory in the contempt of his owne righteousnesse, and that he looketh for the righteousnesse of God, by fayth.

These be the very wordes of Saint Basill. And Saint Ambrose a Latine aucthour saieth these woordes. This is the ordinaunce of God, that wee which beleeue in Christe, should be saued without workes, by faith onely, freely receiuing remission

of

of his sinnes. Consider diligently these woordes: without workes, by fayth onelie, freely we receiue remission of our sinnes. What can bee spoken more plainelie, then to say: freelie, that without workes, by faith onely, wee obtaine remission of our sinnes? These and other like sentences, that wee bee iustified by fayth onely, freely and without workes, wee doe reade oft tymes in the most best and auncient wryters. As beside Hillarie, Basill, and saint Ambrose, before rehearsed: wee reade the same in Origen, saint Chrysostome, saint Cyprian, saint Augustine, Prosper, Oecumenius, Prosius, Bernardus, Anselme, and manie other authours, Greeke and Latin. Neuertheless, this sentence, that we be iustified by faith onlie, is not so ment of them, that the sayde iustifying fayth, is alone in man, without true repentaunce, hope, charitie, dread, and the feare of God, at anie tyme and season. Nor when they saye, that wee be iustifyed freelie, they meane not that we should or might afterwarde bee idle, and that nothing shoulde bee requyred on our partes afterward: Neither they meane not so to bee iustifyed without our good workes, that we should doo no good workes at all, like as shall bee more expressed at large hereafter.

Faith alone, how it is to be vnderstand.

But this saying that we be iustified by faith onely, freely, and without workes, is spoken for to take away clearely all merite of our workes, as beeing vnable to deserue our iustification at Gods hands, and thereby most plainely to expresse the weakenesse of man, and the goodnesse of God, the great infirmitie of our selues, and the might and power

of God, the imperfectnes of our owne workes, and the most aboundant grace of our Sauiour Christ. And therefore wholy to ascribe the merite and deseruing of our iustification, vnto Christ onelie, and his most precious blood shedding. This faith the holy scripture teacheth: this is the strong rocke and foundation of Christian religion, this doctrine all olde and auncient authours of Christs church doe approue, this doctrine aduanceth and setteth forth the true glorie of Christ, and beateth downe the vaine glorie of man: this, whosoeuer denyeth, is not to bee counted for a Christian man, nor for a setter forth of Christs glorie, but for an aduersarie to Christ and his Gospell, and for a setter forth of mens vaine glorie. And although this doctrine be neuer so true, (as it is most true in deede) that wee bee iustified freely, without all merite of our owne good workes (as S. Paule dooth expresse it), and freelie, by this liuelie and perfect fayth in Christ onely as the auncient authours vse to speake it:) yet this true doctrine must bee also truelie vnderstoode, and most plainly declared, least carnall men should take vniustlie occasion thereby to liue carnallie, after the appetite and will of the worlde, the flesh, and the diuell. And because no man shoulde erre by mistaking of this doctrine, I shall plainely and shortly so declare the right vnderstanding of the same, that no man shall iustly thinke, that hee may thereby take any occasion of carnall libertie, to follow the desyres of the flesh, or that thereby, anie kinde of sinne shall be committed, or any vngodlie liuing the more vsed.

The profit of the doctrine of faith onely iustifieth.

What they be that impugne the doctrine of faith onely iustifieth.

A declaration of this doctrine: faith without workes iustifieth.

First you shall vnderstande, that in our iustifyca-

tion

cation by Christ, it is not all one thing, the office of God vnto man, and the office of man vnto God. Iustification is not the office of man, but of God: for man can not make himselfe righteous by his owne workes, neither in part, nor in the whole, for that were the greatest arrogancie & presumption of man, that Antichrist coulde set vp agaynst GOD, to affirme that a man might by his owne workes, take away and purge his owne sinnes, and so iustifie himselfe. But in iustification is the office of God onely, and is not a thing, which wee render vnto him, but which wee receyue of him, not which wee giue to him, but which wee take of him, by his free mercy, and by the onely merits of his most dearlie beloued sonne, our onely redeemer, Sauiour and iustifier, Jesus Christ. So that the true vnderstanding of this doctrine: we be iustified freely by faith without workes, or that we bee iustified by faith in Christ onely, is not, that this our owne acte, to beleeue in Christ, or this our fayth in Christ which is within vs, dooth iustifie vs, and deserue our iustification vnto vs (for that were to counte our selues to be iustified by some act or vertue that is within our selues:) but the true vnderstanding and meaning thereof, is, that although we heare Gods worde, and beleeue it, although we haue faith, hope, charitie, repentaunce, dreade, and feare of GOD within vs. and doe neuer so manie good workes therevnto: yet we must renounce the merite of all our saide vertues, of fayth, hope, charitie, and all our other vertues and good deedes, which wee either haue done, shall doe, or can doe, as things that bee farre too weake and insufficient

Iustification is the office of God only

and vnperfect, to deserue remission of our sinnes, and our iustification, and therefore wee must trust onely in Gods mercie, and that sacrifice which our high Priest, and sauiour Christ Iesus the sonne of God, once offered for vs vpon the crosse, to obtaine thereby Gods grace, and remission, aswell of our originall sinne in Baptisme, as of all actual sinne committed by vs after our Baptisme, if we truelie repent and turne vnfaignedly to him againe. So that as saint Iohn Baptist, although hee were neuer so vertuous and godly a man, yet in this matter of forgiuing of sinne, hee did put the people from him, and appoynted them vnto Christ, saying thus vnto them: Beholde, yonder is the Lambe of God
Iohn 1. which taketh away the sinnes of the world: Euen so, as great and as godly a vertue as the liuely fayth is, yet it putteth vs from it selfe, and remitteth or appoynteth vs vnto Christ, for to haue onely by him remission of our sinnes, or iustification. So that our fayth in Christ (as it were) sayth vnto vs thus: it is not I that take away your sinnes, but it is Christ onely, and to him onely I send you for that purpose, forsaking therein all your good vertues, woordes, thoughtes, and workes, and onely putting your trust in Christ.

# The third part of the Sermon of Saluation.

IT hath beene manifestly declared vnto you, that no man can fulfil the law of God, and therefore by the lawe all men are condemned, wherupon it followed necessarily, that some other thing should be required for our saluation, then the lawe: and that is, a true and liuely faith in Christ, bringing foorth good workes, and a life according to Gods commaundementes. And also you heard the auncient authours mindes of this saying, fayth in Christ onelie iustifieth man, so plainly declared, that you see, that ỹ verie true meaning of this propolition or saying: Wee bee iustified by fayth in Christ onely, (according to the meaning of the olde auncient authours) is this, wee put our fayth in Christ, that we bee iustified by him onelie, that we bee iustified by Gods free mercie, and the merits of our sauiour Christ onely, and by no vertue or good worke of our owne, that is in vs, or that we can bee able to haue, or to doe, for to deserue the same: Christ himselfe onely being the cause meritorious thereof.

Here you perceiue many wordes to be vsed, to auoyde contention in wordes with them that delight to braule about woordes, and also to shewe the true meaning, to auoyd euill talking and misvnderstanding, and yet peraduenture all will not serue with them, that bee contentious: but contenders will euer forge matter of contention, euen when they haue none occasion thereto. Notwithstanding

standing, such be the lesse to be passed vpon, so that the rest may profite, which will bee more desirous to know the truth, then (when it is plaine inough) to contende about it, and with contentious and captious cauillation, to obscure and darken it.

Truth it is, that our owne workes do not iustifie vs, to speake properlie of our iustification: (that is to say) our workes doe not merite or deserue remission of our sinnes, and make vs of vniust, iust before God: but God of his meere mercie, through the onelie merites and deseruinges of his sonne Iesus Christ, doth iustifie vs. Neuertheless, because fayth doeth directlie sende vs to Christ for remission of our sinnes, and that by fayth giuen vs of God, wee embrace the promise of Gods mercie, and of the remission of our sinnes, (which thing none other of our vertues or works properlie doth) therefore Scripture vseth to say, that fayth without workes dooth iustifie. And for as much, that it is all one sentence in effect to say: fayth without workes, and onely fayth doth iustifie vs: therfore the olde ancient fathers of the Church, from time to time, haue vttered our iustification with this speech. Onely fayth iustifieth vs: meaning none other thing, then saint Paule meant, when hee sayde: Faith without workes iustifieth vs. And because all this is brought to passe through the onely merits and deseruings of our Sauiour Christ, and not through our merits, or through the merite of anie vertue that wee haue within vs, or of anie worke that commeth from vs. Therfore, in that respect of merite and deseruing, we forsake (as it were) altogither againe

faith, workes, and all other vertues. For our owne imperfection is great, through the corruption of originall sinne, that all is imperfect that is within vs: faith, charitie, hope, dread thoughts, wordes, and workes, and therefore not apt to merite and deserue anie parte of our iustification for vs. And this forme of speaking vse wee in the humbling of our selues to God, and to giue all the glorie to our sauiour Christ, which is best worthie to haue it.

Here you haue heard the office of God in our iustification, and how we receyue it of him freely, by his mercie, without our deserts, through true and liuelie faith. Nowe you shall heare the office and duetie of a Christian man vnto GOD, what wee ought on our part to render vnto God againe, for his great mercie and goodnesse. Our office is, not to passe the time of this present life vnfruitfullie, and idlely, after that wee are baptised or iustified, not caring how fewe good workes wee doe, to the glorie of God, and profite of our neighbours: much lesse is it our office, after that wee bee once made Christes members, to liue contrarie to the same, making of our selues members of the diuell, walking after his intisements, & after the suggestions of the worlde and the flesh, whereby wee know that we doe serue the worlde, and the deuill, and not God. For that fayth which bringeth forth (without repentance) eyther euill workes, or no good workes, is not a right, pure and liuely fayth, but a dead, diuelish, counterfeyt, and fained fayth, as saint Paule and saint James call it. For euen the Diuels knowe and beleeue that Christ was borne of a virgin, that he fasted fortie dayes and

They that preach faith only iustifieth, doe not teach carnall liberty, or that we should doe no good workes.

The Diuils haue faith, but not the true faith.

fortie nightes, without meat and drinke, that hee wrought all kinde of miracles, declaring himselfe verie God: They beleeue also, that Christ for our sakes suffered most painfull death, to redeeme vs from euerlasting death, and that hee rose againe from death the thirde day: they beleeue that he ascended into heauen, and that he sitteth on the right hand of the father, & at the last ende of this worlde, shall come again, and iudge both the quick and the dead. These articles of our faith, the Diuels beleeue, and so they beleeue all things that bee written in the new and olde Testament to be true: and yet for all this fayth, they be but diuels, remaining still in their damnable estate, lacking the verie true Christian faith. For the right and true Christian fayth is, not onely to beleeue that holy scripture, & all the foresaide articles of our faith are true, but also to haue a sure trust & confidence in Gods mercifull promises, to bee saued from euerlasting damnation by Christ: whereof doth follow a louing hart to obey his commaundements. And this true Christian faith neither any Diuell hath, nor yet any man, which in the outward profession of his mouth, and in his outward receyuing of the sacraments, in comming to the Church, and in all other outward apparances, seemeth to bee a Christian man, and yet in his liuing and deeds, sheweth the contrarie. For howe can a man haue this true fayth, this sure trust and confidence in God, that by the merites of Christ his sinnes bee forgiuen, and he reconciled to the fauour of God, and to bee partaker of the kingdome of heauen by Christe, when he liueth vngodly, and denieth Christ in his deedes:

What is the true and iustifying faith

They that continue in euill liuing haue not true faith.

deedes? Surely no such vngodlie man can haue this faith & trust in God. For as they know Christ to be the onely sauiour of the worlde, so they knowe also, that wicked men shall not enioy the kingdome of god. They know, that God hateth vnrighteousnesse, that hee will destroy all those that speake vntruely, that those that haue done good woorkes, (which cannot bee done without a liuely fayth in Christ) shall come foorth into the resurrection of lyfe, and those that haue done euill, shall come vnto resurrection of iudgement: very well they know also, that to them that be contentious, and to them that will not be obedient vnto the trueth, but will obey vnrighteousnesse, shall come indignation, wrath, and affliction, &c. Therfore to conclude, considering the infinite benefites of God, shewed and giuen vnto vs, mercifully without our desertes, who hath not onely created vs of nothing, and from a peece of vile clay, of his infinite goodnesse hath exalted vs (as touching our soule) vnto his owne similitude and likenesse: but also wheras we were condemned to hell & death euerlasting, hath giuen his owne naturall sonne, being God eternal, immortall, and equall vnto himselfe in power and glorie, to be incarnated, and to take our mortall nature vpon him, with the infirmities of the same, and in the same nature, to suffer most shamefull and painefull death for our offences, to the intent to iustifie vs, and to restore vs to life euerlasting: so making vs also his deare beloued children, brethren vnto his onely sonne our sauiour Christ, and inheritours for euer with him, of his eternall kingdome of heauen. Psal. 5.

These

These great and mercifull benefites of God (if they be well considered) doe neither minister vnto vs occasion to be idle, and to liue without doing any good workes, neither yet stirreth vs by any meanes, to do euill things: but contrariwise, if wee bee not desperate persons, and our hearts harder then stones, they moue vs to render our selues vnto GOD wholy with all our will, hearts, might, and power, to serue him in all good deeds, obeying his commaundementes during our liues, to seeke in all thinges his glorie and honour, not our sensuall pleasures and vainglorie, euer more dreading willingly to offende such a mercifull God and louing redeemer, in worde, thought or deed. And the said benefites of God deepely considered, moue vs for his sake also, to be euer readie to giue our selues to our neighbours, and as much as lieth in vs to studie with all our endeuour, to doe good to euerie man. These be the fruites of the true faith, to doe good (as much as lieth in vs) to euerie man. And aboue all things, and in all things, to aduaunce the glorie of God, of whome onely wee haue our sanctification, iustification, saluation, and redemption. To whom be all glorye, prayse and honor, world without end, Amen.

THe first comming vnto God, (good Christian people) is through fayth, whereby (as it is declared in the last Sermon) wee bee iustified before God. And least anie man shoulde bee deceiued for lacke of right vnderstanding thereof, it is diligently to bee noted, that fayth is taken in the Scripture, two maner of wayes. There is one fayth, which in Scripture is called a dead fayth, which bringeth forth no good workes, but is idle, barren, and vnfruitfull. And this fayth by the holie Apostle S. James, is compared to the fayth of Diuels, which beleeue God to be true and iust, and tremble for feare, yet they doe nothing well, but all euill. And such a manner of fayth haue the wicked and naughtie Christian people, which confesse God (as saint Paule sayeth) in their mouth but denie him in their deedes, beeing abhominable, and without the right fayth, and to all good workes reprouable. And this fayth is a perswasion and beleefe in mans heart: whereby he knoweth that there is a GOD, and agreeth vnto all trueth of Gods most holy word, conteyned in holie Scripture. So that it consisteth onelie in beleeuing in the worde of GOD, that it is true. And this is not properlie called fayth: but as hee that readeth Ceasars Commentaries, beleeuing the same to bee true, hath therby a knowledge of Ceasars life, and notable actes, because hee beleeueth the Hystorie of Ceasar: yet it is not properlie sayde that he beleeueth in Ceasar, of whom he looketh for

Faith.

A dead faith.

Iames 2.

Titus 1.

no

no helpe, nor benefite. Euen so, he that beleeueth that all that is spoken of GOD in the Byble, is true, and yet lyueth so vngodlye that hee cannot looke to enioy the promises and benefites of God, although it may bee sayde, that such a man hath a faith and beleefe to the wordes of GOD: yet it is not properly sayd, that he beleeueth in GOD, or hath such a fayth and trust in God, whereby hee may surely looke for grace, mercy & euerlasting life at Gods hand, but rather for indignation and punishment, according to the merites of his wicked lyfe. For as it is written in a booke, entituled to be of Didimus Alexandrinus: forasmuch as fayth without workes is dead, it is not nowe fayth, as a dead man is not a man. This dead fayth therefore is not the sure and substantiall fayth, which saueth sinners. Another fayth there is in scripture, which is not (as the foresaide fayth) idle, vnfruitfull, & dead, but worketh by charitie (as S. Paule declareth) Gal. 5. Which, as the other vaine faith is called a dead faith, so may this be called a quicke or liuely faith. And this is not onelie the common beleefe of the Articles of our fayth, but it is also a sure trust and confidence of the mercie of God, through our Lorde Jesus Christ, and a stedfast hope of all good things to bee receyued at Gods hand: and that although wee, through infirmitie, or temptation of the ghostly enemie, doe fall from him by sinne, yet if wee returne againe vnto him by true repentaunce, that he will forgiue and forget our offences, for his sonnes sake our Sauiour Jesus Christ, and will make vs inheritours with him, of his euerlasting kingdome, and that in the

A liuely fayth.

Gal. 5.

the meane tyme, vntill that kingdome come, hee will bee our protectour and defender in all perilles and daungers, whatsoeuer will chaunce, and that, though sometime hee dooth send vs sharpe aduersitie, yet that euermore hee will bee a louing father vnto vs, correcting vs for our sinne, but not withdrawing his mercie finally from vs, if wee trust in him, and commit our selues wholy vnto him, hang onely vppon him, and call vppon him, readie to obey and serue him. This is the true, lyuelie, and vnfaigned Christian fayth, and is not in the mouth and outwarde profession onelie: but it liueth, and stirreth inwardlye in the heart. And this fayth is not without hope and trust in God, nor without the loue of GOD and of our neighbours, nor without the feare of God, nor without the desire to heare Gods worde, and to followe the same in eschewing euill, and doing gladly all good workes.

This faith, (as saint Paul describeth it) is the sure ground and foundation of the benefits which we ought to looke for and trust to receiue of God, a certificat and sure looking for them, although they yet sensiblie appeare not vnto vs. And after he sayeth: he that commeth to God, must beleeue both, that hee is, and that he is a mercifull rewarder of wel doers. And nothing cõmendeth good men vnto God so much, as this assured faith & trust in him. Of this faith three things are specially to be noted. Heb. 11.

First, that this faith dooth not lie dead in the heart, but is liuely and fruitfull in bringing foorth good workes. Three things are to be noted of faith.

Second, that without it, can no good workes be

be done, that shall be acceptable & pleasant to God.

Third, what maner of good workes they bee, that this faith doth bring forth.

Faith is full of good works.

For the first, as the light cannot be hid, but will shew forth it selfe, at one place or other: So a true fayth cannot bee kept secrete, but when occasion is offered, it will breake out, and shewe it selfe by good workes. And as the liuing bodie of man euer exerciseth such thinges as belongeth to a naturall and liuing bodie, for nourishment and preseruation of the same, as it hath need, opportunitie and occasion: euen so the soule, that hath a liuely fayth in it, will be doing alway some good worke, which shall declare that it is liuing, and will not bee vnoccupyed. Therefore, when men heare in the scriptures, so high commendations of fayth, that it maketh vs to please God, to liue with God, & to be the children of God: if then they fantasie, that they bee set at libertie from doing all good workes, and may liue as they lust, they trifle with God, and deceiue themselues. And it is a manifest token that they be farre from hauing the true and liuely faith, and also farre from knowledge what true faith meaneth. For the verie true and liuely christian faith is, not onely to beleeue all things of God, which are contained in holie Scripture: but also, is an earnest trust and confidence in God, that he doth regarde vs, and that hee is carefull ouer vs, as the father is ouer the childe whom hee doth loue, and that he will bee mercifull vnto vs, for his onely sonnes sake, and that wee haue our Sauiour Christ, our perpetuall aduocate & priest, in whose onely merits, oblation & suffering,

suffering, we doe trust that our offences bee continually washed and purged, whensoeuer wee (repenting truly) doe returne to him with our whole heart, stedfastly determining with our selues, through his grace, to obey and serue him in keeping his commaundements, and neuer to turne backe againe to sinne. Such is the true faith that the Scripture dooth so much commend, the which when it seeth and considereth what god hath done for vs, is also moued through continuall assistaunce of the spirit of God, to serue and please him, to keepe his fauour, to feare his displeasure, to continue his obedient children, shewing thankefulnesse againe, by obseruing or keeping his commaundements, and that freely, for true loue cheefely, and not for dread of punishment, or loue of temporall reward: considering how cleerely, without our deseruings, we haue receiued his mercy & pardon freely.

This true faith will shew forth it selfe, and can not long be idle. For as it is written, The iust man doth liue by his faith. Hee neither sleepeth nor is idle, when hee should wake and bee well occupyed. And God by the Prophet Jeremie saith: that he is a happie and blessed man, which hath fayth and confidence in God. For he is like a tree set by the water side, that spreadeth his rootes abroade toward the moisture, and feareth not heate when it commeth: his leafe will be greene, and will not cease to bring forth his fruit: Euen so, faithfull men (putting away all feare of aduersitie) will shewe forth the fruit of their good workes, as occasion is offered to doe them.

Abac. 2.

Ier. 17.

The

# The second part of the Sermon of Faith.

YE haue heard in the first part of this Sermon, that there be two kinds of fayth: A dead and an vnfruitful faith, and a faith liuely that worketh by charitie. The first to be profitable, the second necessarie for the obtayning of our saluation: the which fayth hath charitie alwayes ioyned vnto it, and is fruitfull, bringing forth all good workes. Now as concerning the same matter, you shall heare what followeth. The wise man Eccle. 32. sayth: He that beleeueth in God, will hearken vnto his commandements. For if wee doe not shew our selues faythfull in our conuersation, the faith which wee pretende to haue, is but a faigned fayth: because the true Christian faith is manifestly shewed by good liuing, and not by wordes onely: as saint Augustine sayeth. Good liuing cannot bee separated from true fayth, which worketh by loue. And saint Chrysostome sayeth: Faith of it selfe is full of good workes, assoone as a man doth beleeue, he shal bee garnished with them. Howe plentifull this faith is of good workes, and howe it maketh the worke of one man more acceptable to God then of another S. Paul teacheth at large in the xi. chapter to the Hebrewes, saying that fayth made the oblation of Abel, better then the oblation of Cain. This made Noe to build the Arke. This made Abraham to forsake his countrey and all his friends and to go into a farre countrey, there to dwell among straungers. So did also Isaac and Jacob, depending or hanging onely of the helpe and trust that they had in God. And when they came to the countrey

*Lib. de fide & operibus. Cap. 2.*

*Sermo de lege & fide*

Heb. 11, Gene. 4. Gene. 6. Ecclc. 44. Gene. 11.

countrie, which God promysed them, they would
builde no cities, townes, nor houses, but liued like
straungers in Tents, that might euerie day be re-
moued. There trust was so much in God, that they
set but little by any worldly thing, for that God had
prepared for them better dwelling places in heauē,
of his owne foundatiō & building. This faith made Gene. 22.
Abraham readie at Gods commandement, to offer Eccle. 13.
his owne sonne and heire Isaac, whom he loued so
well, and by whom he was promised to haue innu-
merable issue: among the which, one shoulde bee
borne, in whom all nations should bee blessed: tru-
sting so much in God, that though hee were slaine,
yet that God was able by his omnipotent power,
to raise him from death, and performe his promise.
He mistrusted not the promise of God, although vn-
to his reason, euery thing seemed cōtrary. He belee-
ued verily ꝑ God would not forsake him in dearth
& famine that was in the countrie. And in all other
daungers that he was brought vnto, he trusted e-
uer that God would bee his God, and his protector
& defender, whatsoeuer he saw to ꝑ contrary. This Exod. 2.
faith wrought so in the heart of Moses, that hee re-
fused to bee taken for king Pharoa his daughters
sonne, & to haue great inheritance in Egypt: think-
ing it better with the people of God to haue affli-
ction and sorrow, then with naughtie men, in sin to
liue pleasantly for a time. By faith hee cared not
for the threatning of king Pharao, for his trust was
so in God, that hee passed not of the felicitie of this
world, but looked for the reward to come in heauen,
setting his heart vpon the inuisible God, as if hee
had seene him euer present before his eies. By faith

Exod. 14. the children of Israel passed through the red sea.
Iosua 6. By faith the walles of Jerico fell downe without stroke, and manie other wonderfull myracles haue bin wrought. In al good men that heretofore haue beene, faith hath brought forth their good workes, and obtained the promises of God.

Dan. 6. Dan. 3. Faith hath stopped the Lions mouthes: faith hath quenched the force offyre: faith hath escaped the swordes edges: Faith hath giuen weake men strength, victorie in battaile, ouerthrowne the armies of infidels: rayled the dead to life: faith hath made good men to take aduersitie in good part, som haue beene mocked and whipped, bound and cast in prison, some haue lost all their goods and liued in great pouertie. Some haue wandred in mountains, hils, and wildernes, some haue beene racked, some slaine, some stoned, some sawen, some rent in peeces some headed, some burnt without mercy, & would not be deliuered, because they looked to rise againe to a better state.

All these fathers, martyrs, and other holy men, (whom S. Paul speaketh of) had their faith surely fixed in God, when al the world was against them. They did not only know God to be the lord, maker and gouernour of all men in the worlde, but also they had a speciall confidence & trust, that hee was & would be their God, their comforter, aider, helper, mainteiner & defender. This is the christian faith, which these holy men had, & we also ought to haue. And although they were not named Christian mē, yet was it a Christian faith that they had, for they looked for all the benefites of God the father, thorow the merites of his sonne Iesus Christ, as wee nowe

now do. This difference is between them and vs: for they looked whē Christ should come, and we be in the time when he is come. Therefore sayeth S. Augustine: the time is altered and changed, but not the faith. For wee haue both one faith in one Christ. The same holy ghost also that we haue, had they, sayeth S. Paul. For as the holy ghost doth teach vs to trust in God, & to call vpon him as our father: so did he teach them to say, (as it is writen) Thou Lord, art our father & redeemer, & thy name is without beginning, and euerlasting. God gaue them then grace to bee his children, as hee doth vs nowe. But now by the comming of our saviour Christe, wee haue receaued more aboundantly the spirite of God in our hearts, whereby we may conceiue a greater faith and surer trust, then many of them had. But in effect they and we be all one: we haue the same faith that they had in God, and they the same that we haue. And S. Paule so much extolleth their faith, because we should no lesse, but rather more giue our selues wholy vnto Christ, both in profession & liuing nowe when Christe is come, then the old fathers did before his cōming. And by all the declaratiō of S. Paul, it is euident, that the true, liuely, & Christian faith, is no dead, vaine, or vnfeutfull thing, but a thing of perfect vertue, of wonderfull operation or working and strength, bringing forth all good motions and good works. All holy scripture agreably beareth witnes, that a true liuely faith in Christe, doth bring forth good workes & therefore euery man must examine & trie himselfe diligently to know whether hee haue the same true liuely faith in his heart vnfeygnedly, or

In Iohn. tra. 45.

1. Cor. 4.

Esay. 43.

not, which hee ſhall knowe by the frutes thereof: Many that profeſſed the faith of Chriſte: were in this error, that they thought they knewe God and
1 Iohn.2: beleeued in him, when in their life they declared the contrarie: which error, S. John in his firſt Epiſtle confuting, writeth on this wiſe: Hereby wee are certified that wee know God, if we obſerue his cõmandements. He that ſaith he knoweth God, &
1.Iohn.2. obſerueth not his commandements, is a lyer, and the truth is not in him. And again he ſaith, whoſoeuer ſinneth, doth not ſee God, nor know him: let no man deceaue you, wellbeloued children. And moreouer he ſaith:
1.Iohn.3. heereby wee know that we be of the truth, & ſo we ſhall perſwade our harts before him. For if our owne hearts reproue vs, God is aboue our hearts, & knoweth all things. Welbeloued: if
1.Iohn.3. our hearts reproue vs not, then haue wee confidence in God, and ſhal haue of him whatſoeuer we aſke, becauſe wee keepe his commandements and
1.Iohn.5. doe thoſe things that pleaſe him. And yet further hee ſaith: Euery man that beleeueth that Jeſus is Chriſt, is borne of God: & we know ỹ whatſoeuer is borne of God, doth not ſinne, but the generation of God purgeth him, and the Diuell doth not touch
1.Iohn.5. him. And finally hee concludeth, and ſheweth the cauſe why hee wrote this Epiſtle, ſaying: for this cauſe haue I thus written vnto you, that you may know that yee haue euerlaſting life, which doe be-
3.Iohn.1. leeue in the ſonne of God. And in his 3. Epiſtle, hee confirmeth the whole matter of faith and workes in fewe words, ſaying: he that doth wel, is of God: and he that doth euil, knoweth not God. And S. John ſaith: that as the liuely knowledge, and faith

of

of God bringeth forth good workes: so saith he likewise of hope and charitie, that they cannot stand with euill liuing. Of hope hee writeth thus: wee know that when God shall appeare, we shalbe like vnto him, for we shall see him, euen as hee is. And whosoeuer hath this hope in him, doth purifie himselfe, like as God is pure. And of Charitie he saith these words: he that doth keep Gods word or commandement, in him is truly the perfect loue of god. And again he saith, this is the loue of God, that we should keep his commandements. And saint John wrote not this as a subtile saying deuised of his owne fantasie, but as a most certaine and necessarie truth, taught vnto him by Christ himselfe: the eternall and infallable veritie, who in many places doth most cleerely affirme, that faith, hope, & charitie, cannot consist or stand without good and godly workes. Of faith he saith: He that beleeueth in the sonne, hath euerlasting life, but hee that beleeueth not in the sonne, shall not see that life, but the wrath of God remaineth vpon him. And the same he confirmeth with a double oth, saying: forsooth and forsooth, I say vnto you, he that beleeueth in me, hath euerlasting life. Now, forasmuch as he ỹ beleeueth in Christ hath euerlasting life, it must needs consequently follow, that he ỹ hath this faith, must haue also good workes, & be studious to obserue gods cõmaundements obediently. For to them that haue euill workes, and lead their life in disobedience and transgression or breaking of gods commandemẽts without repentance, perteineth not euerlasting life, but euerlasting death, as Christ himselfe sayeth: They that doe well, shall goe into life eter- 1. Iohn 3. 1. Iohn 2. 1. Iohn 5. Iohn 3. 1. Iohn 5. Iohn 6. Mat. 25.

nall, but they that doe euill shall goe into the euer-
Apoc. 21. lasting fire. And againe he saith: I am the first let-
ter and last, the beginning and the ending. To him
that is a thirst, I will giue of the well of the water
of life freely. He that hath the victorie, shall haue all
things, and I will be his God, & he shalbe my son:
But they that be fearefull, mistrusting God & lac-
king faith, they that bee cursed people and murde-
rers, and fornicators, and sorcerers, and idolaters,
and all lyers, shall haue their portion in the lake
that burneth with fire and brimstone, which is the
Charitie bringeth forth good workes. second death. And as Christ vndoubtedly affirmeth
that true faith bringeth forth good workes: so doth
hee say likewise of Charitie, Whosoeuer hath my
commandements & keepeth them, that is he that
Iohn 14. loueth me. And after he saith: Hee that loueth mee
will keep my word, & he that loueth me not, keepeth
not my wordes. And as the loue of God is tried by
Eccle. 1. good works, so is the feare of God also, as the wise
Eccle. 15. man saith: the dread of God putteth away sin. And
also he saith: he that feareth god will do good works

## The third part of the Sermon of Fayth.

YOu haue heard in the second part of this Sermon, that no man should thinke that he hath that liuely faith which scripture cõmandeth, when he liueth not obediently to Gods lawes. For all good workes spring out of that faith. And also it hath been declared vnto you by examples, that faith maketh men stedfast, quiet,

and

and pacient in all affliction. Now as concerning the same matter, you shall heare what followeth. A man may soone deceiue himselfe, and thinke in his owne fantasie, that hee by faith knoweth God, loueth him, feareth him, and belongeth to him, when in very deed he doth nothing lesse. For the triall of all these things is a very godly & christian life. Hee that feeleth his heart set to seeke Gods honour, and studieth to know the will and commandements of God, and to frame himselfe thereunto, & leadeth not his life after the desire of his owne flesh, to serue the Diuell by sinne: but setteth his mind to serue God for Gods owne sake, and for his sake also to loue al his neighbors, whether they be friends or aduersaries, doing good to euery man (as opportunitie serueth) & willingly hurting no man: such a man may well reioyce in God, perceiuing by the trade of his life, that he vnfeignedly hath the right knowledge of God, a liuely faith, a stedfast hope, a true and vnfeigned loue and feare of God. But he that casteth away the yoke of Gods commandements from his necke, and giueth himselfe to liue without true repentance, after his owne sensuall minde and pleasure, not regarding to know Gods word, & much lesse to liue according thereunto: such a man cleerly deceiueth himself, and seeth not his own heart if he thinketh that he either knoweth God, loueth him, feareth him, or trusteth in him. Some peraduẽture fantasie in themselues that they belong to God, although they liue in sin, & so they come to ỹ Church and shew themselues as Gods deare children: But S. Iohn sayth plainly, if we say that we haue any company with God, and walke in darknes, we do lie. 1. Iohn 1.

tie. Other do vainly thinke that they know & loue God, although they passe not of the cõmandemẽts.
1. Iohn 2. But S. Iohn saith cleerly: he that saith, I know God, and keepeth not his cõmandements, he is a lier. Some falsely perswade thẽselues, that they loue God, when they hate their neighbours. But saint
1. Iohn 4. Iohn saith manifestly: if any man say I loue God,
1. Iohn 2. and yet hateth his brother, he is a lier. He that sayeth he is in the light, & hateth his brother, he is still in darknes. He that loueth his brother dwelleth in
1. Iohn 2. the light, but he that hateth his brother, is in darkenesse, and walketh in darknesse, and knoweth not whither he goeth: For darknesse hath blinded his eies. And moreouer he saith: hereby we manifestly knowe the children of God, from the children of the Diuel: he that doth not righteously is not the childe of God, nor he that hateth his brother.

Deceiue not your selues therefore, thinking that you haue faith in God, or that you loue God, or doe trust in him, or doe feare him, when you liue in sin: for then your vngodly and sinfull life declareth the cõtrary, whatsoeuer you say or think. It pertaineth to a christiã man to haue this true christian faith, & to trie himselfe whether he hath it or no, & to know what belongeth to it, & how it doth worke in him. It is not the world that we can trust to, the world and all that is therein is but vanitie. It is god that must bee our defence & protection against all temptation of wickednesse & sinne, errours, superstition, Idolatrie, and all euill. If all the world were on our side, and God against vs, what could the worlde auaile vs? Therefore let vs set our whole fayth and trust in God, & neither the world, the Diuel, nor all

the

the power of them, shal preuaile against vs. Let vs therefore (good christian people) trie & examine our faith what it is: let vs not flatter our selues, but looke vpon our workes, and so to iudge of our faith what it is. Christ himselfe speaketh of this matter and saith: the tree is knowne by the fruit. Therfore let vs do good works, and thereby declare our faith to be the liuely christian faith. Let vs by such vertues as ought to spring out of faith, shew our election to be sure and stable, as S. Peter teacheth. Endeuour your selues to make your calling and choosing certaine by good workes. And also he saith: minister or declare in your fayth vertue, in vertue knowledge, in knowledge temperaunce, in temperance patience, in patience godlines, in godlines brotherly charitie, in brotherly charitie loue. So shall we shew in deed that we haue the very liuelie christian faith, and may so both certifie our conscience the better, that we be in the right fayth, & also by these meanes confirm other men. If these fruits do not follow, we doe but mocke with God, deceiue our selues, and also other men. Well may we beare the name of christian men, but we do lacke the true faith that doth belong therunto. For true faith doth euer bring forth good workes, as S. James saith: shewe me thy fayth by thy deedes. Thy deeds and workes must be an open testimoniall of thy fayth: otherwise, thy fayth beeing without good workes, is but the Diuels fayth, the fayth of the wicked, a fantasie of fayth, and not a true Christian fayth. And lyke as the Diuels and euill people bee nothing the better for their counterfeit fayth, but it is vnto them the more cause of damnation: so they

Mat. 24.

2. Pet. 1.

Iames 2.

that

that bee christened and haue receiued knowledge of God and Christs merits, and yet of a set purpose doe liue idlely without good workes thinking the name of a naked faith to be either sufficient for thē or else setting their mindes vpon vaine pleasures of this world, doe liue in sinne without repentaunce, not vttering the fruites that doe belong to such an high profession: vpon such presumptuous persons & wilfull sinners, must needs remaine the great vengeance of God, and eternall punishment in hel, prepared for the vniust and wicked liuers. Therfore as you professe the name of Christ, (good christian people) let no such fantasie and imagination of fayth at any time beguile you, but be sure of your fayth, trie it by your liuing, looke vpon the fruits that cōmeth of it, marke the increase of loue and charitie by it towards God and your neighbour, and so shal you perceiue it to be a true and liuely faith. If you feele and perceyue such a fayth in you, reioyce in it, and be diligent to maintaine it, and to keepe it still in you: let it bee daylie increasing, and more and more by well working, and so shall yee bee sure that you please God by this faith, and at length (as other faithfull men haue done before) so shall you (when his will is) come to him, and receiue the end and finall reward of your fayth (as S. Peter nameth it) the saluation of your soules: the which god graunt vs, that hath promised the same vnto the faithfull. To whom be all honour and glory, world without end, Amen.

A Ser-

# A Sermon of good workes annexed vnto Faith.

IN the last sermon was declared vnto you, what the liuely and true faith of a Christian man is: that it causeth not a man to be idle, but to be occupied in bringing forth good workes, as occasion serueth. Now by gods grace shalbe declared the second thing that before was noted of faith, that without it can no good worke bee done acceptable and pleasant to God. For as a branch cannot beare fruit of it selfe (saith our Sauiour Christ) except it abide in the Vine, so cannot you except you abide in mee. I am the vine, and you be the braunches: he that abideth in me and I in him, hee bringeth forth much fruit, for without mee you can do nothing. And S. Paule proueth that Enoch had faith, because he pleased God. For without fayth (saith he) it is not possible to please God. And againe to the Roma. he saith: Whatsoeuer worke is done without faith, it is sinne. Faith giueth light to the soule: and they be as much dead to God that lacke faith, as they be to the worlde whose bodies lacke soules. Without faith all that is done of vs, is but dead before God, although the worke seeme neuer so gay and glorious before man. Euen as the picture grauen or painted, is but a dead representation of the thing it selfe, and is without life or any maner of mouing: so be the workes of all vnfaithfull persons before God. They doe appeare to bee liuely workes, & indeed they be but dead, not auailing to the euerlasting life. They bee but shadowes and shewes of liuely & good thinges, and not good and liuely

No good work can be done without faith.

Iohn 15.

Heb. 11.

Rom. 14.

liuely things in deede. For true fayth doth giue life to the workes, & out of such faith come good workes, that be verie good workes in deed, & without fayth, no worke is good before God, as sayth S. Augustine: We must set no good workes before faith, nor thinke that before fayth a man may doe any good worke: for such workes, although they seeme vnto men to be prayse worthie, yet in deede they bee but vain, and not allowed before God. They be as the course of an horse ỳ runneth out of the way, which taketh great labour, but to no purpose. Let no man therefore (saith he) reckon vpon his good workes before his faith. Whereas faith was not, good workes were not. The intent (sayth hee) maketh the good workes, but faith must guide and order the intent of man. And Christ saith: if thine eye bee naught, thy whole bodie is full of darknes. The eie doth signifie the intent (saith S. Augustine) wherewith a man doth a thing. So that he which doth not his good workes with a godly intent and a true fayth that worketh by loue, the whole bodie beside, (that is to say) all the whole number of his workes, is dark, & there is no light in them. For good deeds be not measured by the facts themselues, & so discerned from vices, but by the ends and intents for the which they bee done. If a Heathen man cloath the naked, feed the hungry, & do such other like workes: yet because he doth them not in faith, for the honor and loue of God, they be but dead, vaine, and fruitlesse workes to him.

*In prefat. Psal. 31.*

Mat. 6.

*In prefat. Psal. 31.*

Faith is it that doth commend the work to God: for (as S. Augustine sayeth) whether thou wilt or no, that work that commeth not of faith is naught,

where

where the faith of Christe is not the foundation, there is no good worke, what building soeuer we make. There is one worke in the which be all good workes, that is, faith which worketh by charitie: if thou haue it, thou hast the grounde of all good works. For the vertues of strength, wisdome, temperance and iustice, bee all referred vnto this same faith. Without this faith wee haue not them, but only the names & shadowes of them (as S. Augustine saith.) All the life of them that lacke the true faith is sinne, & nothing is good without him that is the authour of goodnesse: where hee is not, there is but feigned vertue, although it bee in the best works. And S. August. declaring this verse of the Psalm: (the Turtle hath found a nest, where shee may keep her yong birds:) saith, that Iewes, Heretiks, & Pagans do good works. They cloath the naked, feede the poore, & do other workes of mercy: but because they be not done in the true faith, therfore the birds bee lost. But if they remaine in faith, then faith is the nest and safegard of their birdes, that is to say, sauegard of their good workes, ỹ the reward of them be not vtterly lost. And this matter (which S. Augustine at large in manie bookes disputeth) S. Ambrose concludeth in few wordes, saying: Hee that by nature woulde withstande vyce, eyther by naturall wyll or reason, hee doth in vain garnish the time of this life, and attaineth not the very true vertues: for without the worshipping of the true God, that which semeth to bee vertue is vice. And yet most plainelie to this purpose writeth S. John Chrysostome in this wise: you shall fynde many which haue not the true faith, & be not of sancto.

*De vocati Gentium. lib. 1. Cap. 3*

*In sermone de fide, lege & spiritu*

of the flocke of Christ, and yet (as it appeareth) they
florish in good workes of mercy. You shall find thē
1 Iohn. 1. full of pittie, compassion, and giuen to iustice: and
yet for all that they haue no fruit of their workes,
because the chief work lacketh. For whē the Iewes
asked of Christ what they should do to worke good
works, he answered. This is the worke of God, to
beleeue in him whom hee sent: So that hee called
faith the worke of God. And as soon as a man hath
faith, anone he shall florish in good workes: for faith
of it selfe is full of good workes, and nothing is good
without faith. And for a similitude, he saith ẏ they
which glister and shine in good workes, without
faith in God, be like dead men which haue goodlie
and precious tombes, and yet it auaileth them no-
thing. Faith may not be naked wt̄out good workes,
for then it is no true faith, & when it is adioined to
workes, yet it is aboue the workes. For as mē that
be very men in deed, first haue life & after be nouri-
shed: so must our faith in Christ go before, & after be
nourished with good workes. And life may be with-
out nourishment, but nourishment cannot be with
out life. A man must needes bee nourished by good
workes: but first he must haue faith: hee that doeth
good deeds, yet without faith, he hath no life. I can
shew a man, that by faith without workes liued, &
came to heauen, but without faith, neuer man had
life. The theefe that was hanged when Christ suf-
fered, did beleeue only, and the most mercifull God
did iustifie him. And because no man shall say a-
gaine that he lacked time to do good works, for els
he would haue done them: truth it is, & I will not
contend therein: but this I wil surely affirme, that
faith

faith only saued him. If hee had liued & not regarded faith, and the workes therof, he should haue lost his saluation againe. But this is the effect that I say, that fayth by it selfe saued him, but workes by themselues neuer iustified any man. Here yee haue heard the minde of S. Chrisostome, whereby you may perceiue that neither fayth is without workes hauing opportunitie thereto, nor workes can auaile to euerlasting life without faith.

## The second part of the Sermon of good workes.

OF three things which were in the former Sermon specially noted of liuelie fayth, two bee declared vnto you: The first was, that faith is neuer idle without good workes, when occasion serueth. The second, that good workes acceptable to God, cannot be don without faith. Now to go forth to the third part, that is, what maner of workes they be which spring out of true faith, & leade faithfull men vnto euerlasting life. This cannot bee knowen so well, as by our Sauiour Christ himselfe, who was asked of a certaine great man the same question. What workes shall I doe (saide a prince) to come to euerlasting life? To whom Iesus answered: If thou wilt come to the euerlasting life, keepe the commaundements. But the Prince not satisfied herewith, asked further: which commaundements? The Scribes and Pharisies had made so manie of their owne lawes and traditions to bring men to heauen, besides Gods commaundements,

What workes they are that spring of faith Mat. 19.

Mat. 19.

dements, that this man was in doubt, whether he should come to heauen by those lawes & traditiõs, or by the lawes of god: and therfore he asked Christ which commaundedments hee meant. Wherunto Christ made him a plaine answere, rehearsing the cõmandements of God, saying: Thou shalt not kil, thou shalt not cõmit adulterie, thou shalt not steale, thou shalt not beare false witnes, honor thy father and mother, and loue thy neighbor as thy selfe. By which wordes, Christ declared ỹ the lawes of God be the very way that doth lead to euerlasting life, & not the traditions & lawes of men. So that this is to be taken for a most true lesson taught by Christs owne mouth, that the works of the moztall cõmandements of God bee the verie true workes of faith, which lead to the blessed life to come. But ỹ blindnes & malice of man, euen from the beginning hath euer bin ready to fall frõ gods cõmandements. As Adam the first man, hauing but one cõmandement that hee should not eate of the fruit forbidden, notwithstanding Gods commandement, he gaue credit vnto the woman, seduced by the subtle persuasiõ of the serpent, and so followed his owne will, & left Gods commandement. And euer since that time, al that came of him hath bin so blinded through originall sinne, ỹ they haue bin euer ready to fal frõ God and his law, & to inuent a new way vnto saluatiõ, by works of their owne deuise: so much that almost all the world forsaking the true honor of the only eternall liuing God, wandred about their own fantasies, worshipping some the Sun, the Moone, the Starres: some Iupiter, Iuno, Diana, Saturnus Apollo,

at, M19.

The workes that lead to heauẽ, bee the workes of Gods cõmaundements.

Man frõ his first falling from Gods cõmaundements, hath euer bin readie to doe the like, and to deuise works of his owne fantasy to please god withall.

Apollo, Neptunus, Ceres, Bacchus, & other deade men & women. Some therwith not satisfied worshipped diuerse kinds of beasts, birdes, fish, foule, & serpents, euery cõtrey, towne & house, in maner being diuided, & setting vp images of such things as they liked, and worshipping the same. The deuises and Idolatrie of the gentiles.

Such was the rudenes of the people, after they fell to their owne fantasyes, and left the eternall liuing God and his commandements: that they deuised innumerable images, & gods. In which error and blindnes they did remaine, vntil such time as almighty god, pitying the blindnes of man, sent his true Prophet Moses into the world, to reproue & rebuke this extreame madnes, & to teach the people to know ỹ onely liuing God, and his true honor and worship. But ỹ corrupt inclination of mã was so much giuen to followe his owne fantasies and (as you would say) to fauour his owne bird that he brought vp himselfe, that all ỹ admonitions, exhortations, benefites and threatnings of God, could not keep him frõ such his inuentions. For notwithstanding all the benefites of God, shewed vnto the people of Israel, yet when Moses went vp into ỹ mountaine, to speake with almightie God, hee had taried there but a few dayes, when ỹ people began to inuent new gods. And as it came in their heads they made a calfe of gold, & kneled down and worshipped it. And after ỹ, they followed ỹ Moabites, and worshipped Beelphegor the Moabites God. Read the book of Judges, the bookes of the kings, and the Prophets, and there shal you find, how vnstedfast the people were, how full of inuentions, & The deuises and Idolatrie of the Israelites. Exod. 32

more readie to run after their owne fantasies then Gods most holy commandements. There shal you read of Baal, Moloch, Chamos, Mechom, Baalpeor, Astaroth, Bel, the Dragon, Priapus, the brasen serpent, the twelue signes, & many other, vnto whose images, the people with great deuotion, inuented pilgrimages, preciously decking & censing them, kneeling downe & offering to them, thinking it an high merit before God, & to be esteemed aboue the precepts and commaundements of God. And where at that time God commaunded no sacrifice to be made, but in Jerusalem onely, they did cleane contrarie, making altars & sacrifices euerie where in hilles, in woods, and in houses, not regarding Gods commandements, but esteeming their owne fantasies, and deuotion, to be better then they. And the error hereof was so spred abroad, that not onely the vnlearned people, but also the Priests and teachers of the people, partlie by glorie and couetoulnes were corrupted, and partly by ignorance blindly deceiued with ỳ same abhominations. So much that king Achab, hauing but onely Helias a true teacher and minister of God, there were eight hundred and fiftie priests, that perswaded him to honor Baal, and to do sacrifice in the woods or groues. And so continued that horrible error, vttill ỳ three noble kings, as Josaphat, Ezechias, and Josias Gods chosen ministers destroied the same cleerelie, and brought again the people from such their feigned inuentions, vnto the very commandements of God: for the which thing, their immortall reward and glorie doth & shall remaine with God for euer.

And

And beside the foresaid inuentions, the inclination of man to haue his owne holy deuotions, deuised new sects & religions, called Phariſes, Saducees, and Scribes, with many holy & godly traditions, and ordinannces (as it semed by the outward apperaunce & godly glistering of the workes,) but in very dede al tending to Idolatrie, Superstition and Hypocrisie: their hartes within, beeing full of malice, prid, couetousnos, & all wickednes. Against which sects, and their pretenced holines, Christ cried out more vehemently, then he did against any other persons, saying, & often rehersing these words Woe be to you Scribes & Phariſes, ye Hipocrits, for you make cleane the vessell without, but within you be full of rayne & filthines: thou blind Pharysie & Hipocrite, first make the inward part cleane. For not withstanding al the godly traditions, and outward shewes of good workes, deuised of their owne imagination, whereby they appeared to the world, most religious & holy of all men: yet Christ, (who sawe their hearts) knew that they were inwardly in the sight of God, most vnholy, most abhominable, & furthest from God of all men. Therfore said he vnto them: Hipocrites, the Prophete Esay spake full truely of you when he said: This people honor me with their lippes, but their heart is farre from me: they worshippe me in vaine, that teach doctrines and commaundements of men For you leaue the commaundementes of God, to kepe your owne traditions.

Religiõs and sectes among the Iewes

Math 23.

Math. 15. Esay. 19.

And although Christ said, they worshipped God in vaine that teach doctrines and commaunde-

ments of men: yet he meant not thereby to ouerthrow al mens cõmandements, for he himself was euer obedient to the Princes & their lawes, made for good order & gouernaunce of the people: but he reproued the lawes and traditions, made by the Scribes & Phariſes, which wer not made only for good order of the people (as the Ciuill lawes were) but they were ſet vp ſo high, þ they were made to be a right & pure worſhipping of God, as they had bene equal with Gods lawes, or aboue them: for many of Gods lawes could not be kept, but were faine to giue place vnto them. This arrogancie God deteſted, that man ſhould ſo aduaunce his lawes, to make thẽ equal with gods lawes, wherin the true honoring and right worſhipping of God ſtandeth, and to make his lawes for them to be left off. God hath appointed his lawes, wherby his pleaſure is to be honoured. His pleaſure is alſo, that all mens lawes being not contrary to his lawes, ſhalbe obeied & kept, as good and neceſſary for euery common weale, but not as thinges wherein principally his honor reſteth. And al Ciuil and mans lawes, either be, or ſhold be made, to bring in mẽ þ better to keep gods lawes: that conſequently, or folowingly God ſhould be the better honored by thẽ. Howbeit, the Scribes & Phariſies were not content that their lawes ſhold be no higher eſtemed thẽ other poſitiue and ciuil lawes, nor would not haue thẽ called by the name of other temporal lawes, but called them holy & godly traditions, and would haue them eſtemed, not only for a right and true worſhipping of God (as gods lawes be in deed:) but alſo to be the

Mans lawes muſt bee obſerued and kept, but not as Gods lawes.

most high honoring of God, to the which the commaundements of God should giue place. And for this cause did Christ so vehemently speake against them saying: your traditions, which men esteem so high, be abhomination before God. For commonly of such traditions foloweth the trãsgression or breaking of Gods commandements, and a more deuotion in the keeping of such things, & a greater conscience in breaking of them, then of the commaundements of God. As the Scribes & Pharisies so superstitiously, & scrupulously kept the Sabboth, that they were offẽded with christ, because he healed sicke men: & with his Apostles, because they being sore hungry, gathered the eares of corne to eate vpon that day. And because his disciples washed not their hands so often as the traditions required ỹ Scribes & Pharisies quarreled with Christ, saying: why do thy disciples breake the traditions of the seniours? But Christ laid to their charge, that they for to keepe their owne traditions, did teach men to breake the verie commaundements of God. For they taught the people such a deuotion, that they offered their goodes into the treasure house of the temple, vnder the pretence of Gods honor, leauing their fathers & mothers, to whom they were chiefly bound) vnholpen: and so they brake the cõmandements of God, to keepe their owne traditions. They esteemed more an oth made by the gold or oblation in the temple, then an oth made in the name of God himself, or of ỹ temple. They were more studious to pay their tithes of small things, then to do the greater things commanded of God, as works

Holy traditions were esteemed as Gods lawes.

Holinesse of mans deuise is cõmonly occasion that God is offẽded Mat. 12.

Mat. 15.

of mercy, or to do iustice, or to deal sincerely, vprightly, and faithfully with God and man: (these saith Christ ought to be done, and the other not left vndone.) And to be short, they were of so blind iudgement, that they stumbled at a straw, & leped ouer a blocke. They would (as it were) nicely take a fly out of their cuppe, & drinke downe a whole Camel. And therfore Christ called them blind guids, warning his disciples frō time to time, to eschew their doctrine. For although they semed to the world to be most perfect men, both in liuing and teaching: yet was their life but Hypocrisie, & their doctrine but sowre leauen, mingled with superstitiō, idolatry, and ouerthwart iudgment: setting vp the traditions and ordinaunces of man, in the steede of Gods commaundementes.

Mat. 20.

## The third part of the Sermon of good workes.

THat all men might rightly iudge of good workes, it hath bene declared in the second part of this sermon, what kind of good workes they be, that god would haue his people to walke in, namely such as he hath commaunded in his holie scripture, & not such workes as men haue studied out of their owne braine, of a blind zeale and deuotion, without the word of God. And by mistaking the nature of good workes, man hath most highlie displea-

displeased God, and hath gone from his will and commaundement. So that thus you haue heard, how much the world, from the beginning vntil Christes time, was euer ready to fall from the commaundemẽts of God, and to seeke other means to honor and serue him, after a deuotion found out of their owne heads: & how they did set vp their own traditions, as high or aboue Gods commaundements, which hath hapened also in our times (the more it is to be lamented) no lesse thẽ it did among the Iewes: and that by the corruptiõ, or at the lest by the negligence of thẽ, that cheefly ought to haue preferred gods commaundemẽts, and to haue preserued the pure & heauenly doctrine left by Christ. What man hauing any iudgment discerning, ioyned with a true zeale vnto God, doth not see, & lament, to haue entred into Christes religion, such false doctrine, Superstition, Idolatry, Hypocrisie, and other enormities and abuses, so as by little and little, through the sowre leauen herof, ỹ sweet bread of Gods holy word hath beene much hindred and layd apart. Neuer had the Iewes in their most blindnesse, so many Pilgrimages vnto Images, nor vsed so much kneeling, kissing, and censing of them, as hath beene vsed in our time.

Sectes & feined religions were neither the fortie part so many among the Iewes, no more superstitiously and vngodly abused, then of late dayes they haue bene among vs. Which sectes and religions, had so many hypocritical or feined works in their state of religiõ (as they arrogantly named it) that their lamps (as they said) ran alwaies ouer,

Sects and religion amonge Christian men.

able to satisfie, not only for their owne sinnes, but also for all other their benefactours, brothers, and sisters of religion, as most vngodly & craftily they had perswaded the multitude of ignorant people: keping in diuers places (as it were) marts or markets of merits, beeing full of their holy reliques, images, shrines, workes of ouerflowing aboundaunce, readie to be solde. And all things which they had were called holie. Holy Couels, holie girdels, holy pardons, beades, holy shooes, holy rules, and all full of holinesse. And what thing can bee more foolish, more superstitious or vngodly, then that men, women, & children, should weare a Friers coat to deliuer them from agues or pestilences. or when they die, or when they be buried, cause it to be cast vpon them, in hope thereby to bee saued: Which superstition, although (thankes be to God) it hath beene little vsed in this relame: yet in dyuers other realmes, it hath beene and yet is vsed, among many both learned and vnlearned. But to passe ouer the innumerable superstitiousnesse that hath been in strange apparell, in science, in Dormitorie, in Cloyster, in Chapter, in choise of meates, and in drinkes, and in such like things. Let vs consider what enormities and abuses, haue been in the three chiefe principall points, which they called the three essentials, or three chiefe foundations of religion: that is to say, obedience, chastitie, and wilfull pouertie.

The three chiefe vowes of religion.

First, vnder ỹ pretence or color of obedience to their father in religion (which obedience they made thẽ selues) they were made free by their rules & canons from the obedience of their naturall father and mother,

ther, & from the obedience of Emperour and king, and all temporall power, whom of verie dutie by Gods lawes they were bound to obey. And so the profession of their obedience not due, was a forsaking of their due obedience. And howe their profession of chastitie was kept, it is more honestie to passe ouer in silence, and let the worlde iudge of that which is well knowen, then with vnchaste words by expressing of their vnchaste life, to offend chast and godly eares. And as for their wilfull pouertie it was such, that when in possessions, Jewels, plate, & riches, they were equal and aboue marchants, gentlemen, barons, earles, and dukes, yet by this subtile sophisticall terme, Proprium in communi, ỹ is to say, proper in cõmon, they mocked the world, perswading, that notwithstanding all their possessions & riches, yet they kept their vow & were in wilfull pouertie. But for all their riches, they might neither helpe father nor mother, nor other ỹ were in deed very needy & poore, wꝫout the licence of their father Abbot, prior or warden. And yet they might take of euerie man, but they might not giue ought to anie man, no, not to them whom the lawes of God bound them to helpe. And so through their traditions & rules, the lawes of God could beare no rule with them. And therefore of them might be most truly sayd, that which Christ spake vnto the Pharisies: You breake the commaundements of God by your traditions, you honour God with your lippes, but your hearts be farre from him. And the longer praiers they vsed by day & by night vnder pretence or colour of such holines, to get the fauor of the widowes and other simple folks, ỹ they might Mat. 15.

might sing Trentals and seruice for their husbandes and frendes, and admit or receiue of them into their praiers: the more truely is verified of them the saying of Christ, Woe bee to you Scribes and Pharisies, Hypocrites, for you deuoure widowes houses, vnder colour of long prayers: therefore
Mat. 23. your damnation shalbe the greater. Woe be to you Scribes & Pharisies, Hypocrites, for you go about by sea & by land, to make moe Nouices & newe brethren, and when they be let in or receiued of your sect, you make them the children of hel, worse then your selues be. Honour be to GOD, who did put light in the heart of his faithfull and true minister of most famous memory, King Henry the viii. and gaue him the knowledge of his word and an earnest affection to seek his glory, and to put away all such superstitious and Pharisaicall sects by Antichrist inuented, & set vp against the true word of God, and glory of his most blessed name: as he gaue the like spirit vnto the most noble & famous Princes, Josaphat, Josias, Ezechias, God graunt all vs the Queenes highnes faithfull & true subiectes, to feede of the sweet and sauery bread of Gods owne word, and (as Christ commaunded) to eschewe al our Pharisaicall and papisticall leauen of mans fayned religion. Which although it were before God most abhominable and contrary to gods commaundements, and Christes pure religion, yet it was praised to be a most godly lyfe, and hyghest state of perfection. As though a man might bee more godly and more perfect by keping the rules, traditions and professions of men, then by keeping the holy commaundements of GOD. And

breefly

vveefly to passe ouer the vngodly and counterfeite religions, let vs rehearse some other kindes of papisticall superstitions and abuses, as of Beades, of Lady Psalters, & Rosaries of xv Oes, of S. Bernerds verses, of S. Agathies letters of Purgatorie, of Masses satisfactorie, of Stacions and Jubilies, of fained Reliques, of halowed Beades, Bels, Bread, water, Palmes, Candles, Fire, and such other, of Superstitious fastings, of fraternities or brotherhoodes, of Pardons, with such like marchandise, which were so esteemed and abused to the great preiudice of Gods glorie and commaundements, that they were made most high, & most holie things, whereby to attaine to the euerlasting life, or remission of sinne. Yea also, vaine inuentions, vnfruitfull ceremonies, and vngodlie lawes, decrees and coũsels of Rome, were in such wise aduaunced, that nothing was thought comparable in authoritie, wisedome, learning & godlines vnto them. So that the lawes of Rome (as they saide) were to be receyued of all men, as the foure Euangelists, to the which all lawes of Princes must giue place. And the lawes of God also partly were left of & lesse esteemed, that the said lawes, decrees and counsels, with their traditions & ceremonies, might be more duely kept and had in greater reuerence. Thus was the people, through ignorance so blinded, with the godly shewe and appearance of those thinges, that they thought the keeping of them to be a more holines, a more perfect seruice and honoring of God, and more pleasing to God, then the keeping of Gods commandemẽts. Such hath bene the corrupt inclination of man, euer superstiOther deuises & superstitions.

Decrees and Decretals.

perstitiously giuen to make new honouring of God of his owne head, and then to haue more affection and deuotion to keepe that, then to search out Gods holy commaundements, and to keepe them. And furthermore, to take Gods commandements for mens commandements, and mens commaundements for Gods commaundements, yea, and for the highest, and most perfect & holy of all Gods commaundements. And so was all confused, that scant well learned men, and but a small number of them knew, or at the least would knowe, and durst affirme the truth, to separate or seuer Gods commaundements from the commandements of men: whereupon did grow much error, Superstition, idolatrie, vaine religion, ouerthwart iudgement, great contention, with all vngodly liuing.

An exhortation to the keeping of Gods cõmaundements,

Wherfore, as you haue any zeale to the right and pure honoring of God, as you haue any regarde to your owne soules, and to the life that is to come, which is both without paine, and without ende: apply your selues chiefly aboue all things, to reade and to heare Gods word, marke diligently therein what his will is you shall do, and with all your endeuour applie your selues to followe the same. First you must haue an assured fayth in God, and giue your selues wholie vnto him, loue him in prosperitie and aduersitie, and dread to offend him euermore. Then for his sake loue all men, friendes and foes, because they be his creation and image, & redeemed by Christ as ye are. Cast in your minds howe you may doe good vnto all men vnto your powers, & hurt no man. Obey all your superiours and gouernours, serue your masters faythfully

A briefe rehearsall of Gods commandements.

and

and diligently, aſwell in their abſence as in their preſence, not for dread of puniſhment only, but for conſcience ſake, knowing that you are bound ſo to dw by Gods commaundementes. Diſobey not your fathers and mothers, but honour them, helpe them, and pleaſe them to your power. Oppreſſe not, kyll not, beate not, neither ſlaunder nor hate any man: But loue all men, ſpeake well of all men, helpe and ſuccour euery man as you may, yea euen your enemies that hate you, that ſpeake euill of you and that dw hurt you. Take no mans gwds nor couet your neighbours gwdes wrongfullye, but content your ſelues with that which yee get truely, and alſo beſtowe your owne gwdes charitably, as need and caſe requireth. Flee all idolatry, wichcraft and periury, commit no manner of adultery, fornication, nor other vnchaſtnes, in wyll nor in dede, with any other mans wife, wydowe, mayde, or otherwiſe. And trauailing continuallie during your life, thus in keping the commaundements of God (wherein ſtandeth the pure, principal, & right honour of God: and which wrought in faith, God hath ordained to be the right trade and path-way vnto heauen:) you ſhall not fayle, as Chriſt hath promiſed, to come to that bleſſed and euerlaſting lyfe, where you ſhall liue in glorie and ioye with God for euer. To whom be praiſe, honour and impery, for euer and euer. Amen.

¶ A Ser-

# ¶ A Sermon of Christian loue and Charitie.

OF al things that be good to be taught vnto Christian people, there is nothing more necessary to be spoken of, and dayly called vpon, then charitie, aswell for that all manner of workes of righteousnes be conteined in it, as also that the decay thereof is the ruine or fall of the world, the banishment of vertue, and the cause of all vice. And forsomuch as almost euery man maketh and frameth to him selfe Charity, after his owne appetite: and howe detestable so euer his life be both vnto God and man, yet he perswadeth him self stil that he hath charitie. Therefore you shall heare now a true and plaine description or setting forth of Charitie, not of mens imagination, but of the very wordes and example of our Sauiour Iesus Christ. In which description or setting forth, euery man (as it were in a glasse) may consider with him selfe, and see plainly without error, whether he be in true Charitie or not.

What charity is

Charitie is, to loue God with all our heart, all our life, and all our powers and strength. With all our heart, that is to say, that our hearts, minde, and studie, be set to beleue his worde, to trust in him, and to loue him aboue al other things that we loue best in heauen or in earth.

The loue of God.

With all our life, that is to say: that our cheefe ioy and delight be sette vpon him and his honour, and our whole life giuen vnto the seruice of him aboue all thinges, with him to liue and dye, and to forsake all other thinges, rather then him. For he

he that loueth his father or mother, sonne or daughter, house or land, more thē me (saith Christ) is not worthie to haue me. With al our powers, that is to say, that with our handes and feete, with our eies and eares, our mouthes and tongues, and with al other parts & powers both of bodie and soule, wee should be giuen to the keeping and fulfilling of his commandements. Mat. 10.

This is the first and principall part of charitie, but it is not the whole. For charitie is also to loue euerie man, good and euill, friend and foe, and whatsoeuer cause bee giuen to the contrarie, yet neuertheless to beare good will & heart vnto euery man, to vse our selues well vnto them, as well in wordes and countenaunce, as in all our outward actes and deedes: For so Christ himselfe taught, and so also he performed in deed. The loue of the neighbor.

Of the loue of God he taught in this wise vnto a doctour of the lawe, that asked him which was the great & chief commandement in the law? Loue thy Lord God (saith Christ) with al thy hart, with al thy life, and with all thy minde. Matt. 22.

And of the loue that wee ought to haue among our selues each to other, hee teacheth vs thus: You haue heard it taught in tymes past, thou shalt loue thy friend, and hate thy foe: but I tell you, loue your enemies, speake well of them that defame you and speake euill of you, do well to them that hate you, pray for them that vexe and persecute you, that you may bee the children of your father that is in heauen. Matt. 5.

For hee maketh his Sunne to rise both vpon the euill and good, & sendeth raine to iust and vniust. Matt. 5.

For if you loue them that loue you, what reward shall you haue? Doe not the Publicanes likewise? And if you speake well

well onely of them, that be your brethren and deare beloued friends, what greater matter is that? Do not the heathen the same also? These be the verie wordes of our Sauiour Christ himselfe, touching the loue of our neighbour. And forasmuch as the Pharisies, with their most pestilent traditions, & false interpretations and gloses, had corrupted, and almost clearely stopped vp this pure well of Gods liuely word, teaching that this loue and Charitie perteined only to a mans friends, and that it was sufficient for a man to loue thē which doe loue him, & to hate his foes: therfore Christ opened this well againe, purged it, and scoured it, by giuing vnto his godly law of Charitie, a true & cleare interpretation, which is this: that we ought to loue euerie man both friend and foe, adding therto what commoditie we shall haue thereby, & what incommoditie by doing the contrarie. What thing can wee wish so good for vs, as the eternall heauenly father to reckon & take vs for his children? And this shall we be sure of (saith Christ) if wee loue euerie man without exception. And if wee doe otherwise (sayth he) we be no better then the Pharisies, publicans, and Heathen, and shall haue our rewarde with them: that is, to be shut out from the number of Gods chosen children, and from his euerlasting inheritance in heauen.

Thus of true Charitie Christ taught, that euery man is bound to loue God aboue all things, and to loue euery man, friend & foe. And thus likewise he did vse himselfe, exhorting his aduersaries, rebuking the faultes of his aduersaries, and when he could not amende them, yet he prayed for them.

First

First hee loued God the father aboue all things: so much, that he sought not his owne glory and will, but the glory and will of his father. I seeke not (saieth he) mine owne will, but the will of him that sent mee. Hee refused not to die to satisfie his fathers will, saying: If it may be, let this cup of death goe from mee: if not, thy will be done, and not mine. He loued not only his friendes, but also his enemies, which (in their heartes) bare exceeding great hatred against him, and in their tongues spake all euill of him, and in their acts and deedes pursued him with all their might and power euen vnto death. Yet all this notwithstanding, he withdrew not his fauour from them, but still loued them, preached vnto them of loue, rebuked their false doctrine, their wicked liuing, and did good vnto them, patiently taking whatsoeuer they spake or did against him. When they gaue him euil wordes, he gaue none euill againe: when they did strike him hee did not smite againe, and when hee suffered death hee dyd not flea them, nor threaten them, but prayed for them, and did put all thinges to his fathers will. And as a sheepe that is ledde vnto the Shambles to bee slaine, and as a Lambe that is shorne of his fleece maketh no noyse nor resistance, euen so went hee vnto his death, without anie repugnance, or opening of his mouth to say anie euill.

Iohn. 5.

Math. 26.

Esay. 53. Acts. 8.

Thus haue I set forth vnto you what Charitie is, as well by the doctrine, as by the example of Christ himselfe. Whereby also euery man may without errour know himselfe, what state and condition he standeth in, whether he be in charitie (and so

the child of ỳ father in heauen) or not. For although almost euery man perswadeth him selfe to bee in charitie, yet let him examine none other man, but his own hart, his life and conuersation, and he shall not be deceiued, but truly discerne and iudge whether he be in perfect charitie or not. For he that foloweth not his owne appetite and will, but giueth himselfe earnestly to God, to doe all his will and commandementes, hee may be sure that hee loueth God aboue all things: and els surely he loueth him not, whatsoeuer he pretend. As Christe said: if yee loue me, keepe my commandements. For hee that knoweth my commandements and keepeth them, hee it is (said Christ) that loueth me. And againe he saith: Hee that loueth mee will keep my word, and my father will loue him, and we will both come to him, and dwell with him. And hee that loueth mee not, will not keepe my wordes. And likewise, hee that beareth a good heart and mind, & vseth well his tongue and deedes vnto euery man, frend and foe, hee may knowe thereby that hee hath charitie. And thē he is sure also that Almightie God taketh him for his deare beloued sonne, as S. John saith: heereby manifestly are knowen ỳ children of God, from the children of the diuell: for whosoeuer doth not loue his brother, belongeth not vnto God.

John. 13.

1. Iohn. 4.

The

# The second part of the Sermon of Charitie.

YOu haue hard a plaine and a fruitfull setting forth of charity, and how profitable and necessarie a thing charitie is: How Charitie stretcheth it self both to God and man, friend and foe, and that by the doctrine and example of Christ: And also who may certifie him selfe whether he be in perfect charitie or not. Now as concerning the same matter it followeth. The peruerse nature of man corrupt with sinne, & destitute of Gods worde and grace, thinketh it against al reason that a man should loue his enemie, and hath many perswasions which bring him to the contrary. Against all which reasons, wee ought as well to set the teaching, as the liuing of our Sauiour Christe, who louing vs (when we were his enimies) doth teach vs to loue our enemies. Hee did patientlie take for vs many reproches, suffered beating and most cruell death. Therefore we bee no members of him, if wee will not follow him. Christe (saith S. Peter) suffered for vs, leauing an example that we should follow him. 1 Pet. 1

Against carnall men that will not forgiue their enemies.

Furthermore, we must consider, that to loue our friends, is no more but that which theeues, adulterers, homicides, & all wicked persons do: insomuch that Iewes, Turkes, Infidels, & all bruit beastes do loue them that be their freindes, of whome they haue their liuing, or any other benefites. But to loue enemies, is the proper condition only of them that be the children of God, the disciples & followers of Christ. Notwithstanding, mans froward

and corrupt nature, weigheth ouer deeply many times the offence and displeasure done vnto him by enemies, and thinketh it a burthen intollerable to bee bound to loue them that hate him. But the burden should be easie enough, if (on the other side) euerie man would consider what displeasure he hath done to his enemie againe, and what pleasure her hath receiued of his enemie. And if wee finde no equall or euen recompence, neither in receiuing pleasures of our enemie, nor in requiting displeasures vnto him againe: then let vs ponder the displeasures which we haue done against almightie God, how often and how greeuously wee haue offended him. Whereof, if we will haue of God forgiuenesse: there is none other remedie, but to forgiue the offences done vnto vs, which be very small in comparison of our offences done against God.

And if we consider, that hee which hath offended vs, deserueth not to bee forgiuen of vs, let vs consider againe, that wee much lesse deserue to bee forgiuen of God. And although our enemie deserue not to be forgiuen for his owne sake, yet we ought to forgiue him for Gods loue, considering howe great and many benefits we haue receiued of him without our desertes, and that Christ hath deserued of vs, that for his sake wee should forgiue them their trespasses committed against vs. But heere may rise a necessarie question to be dissolued: if charitie require to think, speake, and do wel vnto euerie man both good and euill: how can magistrates execute iustice vppon malefactors or euill doers, with charitie? How can they cast euill men in prison, take away their goods, and sometimes their liues,

A question.

liues according to lawes, if charitie will not suffer them so to do? Hereunto is a plaine and a briefe answere: that plagues and punishments be not euill of themselues, if they be wel taken of the harmles. And to an euil man they are both good & necessary, and may bee executed according to charitie, & with charitie should be executed. For declaration whereof you shall vnderstand that charitie hath two offices, the one contrary to ỹ other, & yet both necessarie to bee vsed, vpon men of contrary sort & disposition. The one office of charitie is, to cherish good & harmles men, not to oppresse them with false accusations, but to encourage them with rewardes to do well, & to cõtinue in well doing, defending them with the sword frõ their aduersaries. And ỹ office of Bishops & pastors is, to praise good men for well doing, ỹ they may continue therin: and to rebuke & correct by the word of God, the offences & crimes of all euill disposed persons. For the other office of charitie is, to rebuke, correct & punish vice without regard of persons, and is to bee vsed against them only that be euill men, & malefactors or euill doers. And that is aswell the office of charitie, to rebuke, punish and correct them that be euil, as it is to cherish and reward them that bee good and harmles. S. Paul declareth (writing to the Roma. saying) that ỹ high powers are ordeined of God, not to be dreadful to thẽ that do wel, but vnto malefactors, to drawe ỹ sworde, to take vengeance of him that commiteth the sinne. And Saint Paule biddeth Timothie stoutly and earnestly to rebuke sinne, by the word of God. So that both offices shoulde be diligently executed, to fight against the kingdome

A answete.

Charitie hath two offices,

Rom. 13.

1. Tim. 1.

of the Diuell: the preacher with the word, and the gouernour with the sworde: els they loue neither God nor them whom they gouerne, if (for lacke of correction) they wilfully suffer God to bee offended, and them whom they gouerne to perish. For as euerie louing father correcteth his naturall sonne when hee doth amisse, or els hee loueth him not: so all gouernours of Realmes, Countries, Townes, and houses, should louingly correct them which be offendours vnder their gouernaunce, and cherish them which liue innocētly, if they haue any respect either vnto God and their office, or loue vnto them of whom they haue gouernance. And such rebukes and punishments of them that offend, must be done in due time, least by delay the offenders fall headlong into all maner of mischiefe, and not onely bee euill themselues, but also do hurt vnto manie men, drawing other by their euill example, to sinne and outrage after them. As one theefe may both robbe manie men, and also make manie theeues, and one seditious persō may allure manie, & annoy a whole Towne or Countrey. And such euill persons that bee so great offenders of God, and the common weale, charitie requireth to be cut off from the bodie of the common weale, least they corrupt other good and honest persons. Like as a good Surgion cutteth away a rotten and festered member, for loue he hath to the whole bodie, least it infect other members adioyning to it. Thus it is declared vnto you what true charitie or Christian loue is, so plainlie, that no man neede to be deceyued. Which loue, whosoeuer keepeth not onely towardes God (whom he is bound to loue aboue all things) but

also

also towards his neighbour, as well friende as foe, it shall surely kæpe him from all offence of God and iust offence of man. Therefore beare well away this one short lesson: that by true Christian charitie God ought to be loued aboue all thinges, and all men ought to be loued, good and euill, friend and foe, and to all such, wæ ought (as wæ may) to doe good: those that bæ good, of loue to encourage and cherish, because they bee good: and those that be euill, of loue to procure and seeke their corection and due punishment, that they may thereby either bee brought to goodnes, or at the least, that God and the common wealth may be the lesse hurt and offended. And if we thus direct our life by Christian loue and charitie, then Christ doth promise and assure vs, that hee loueth vs, and that we be the children of our heauenly father, reconciled to his fauour, very members of Christe: and that after this short time of this present & mortal life, we shall haue with him euerlasting life, in his euerlasting kingdome of heauen. Therefore to him, with the father and the holy Ghost, bee all honour and glorie, now and euer. Amen.

ALmighty God to the intent his most holy name should be had in honour, & euermore be magnified of the people, commaundeth that no man shoulde take his name vainely in his mouth, threatning punishment vnto him that vnreuerently abuseth it, by swearing, forswearing, & blasphemie. To the intent therfore, that this commandement may be the better knowne and kept, it shal bee declared vnto you, both how it is lawfull for Christian people to sweare, and also what peril and danger it is vainly to sweare, or to bee forsworne.

How and in what causes it is lawfull to sweare.

First when iudges require othes of the people, for declaration or opening of the truth, or for execution of iustice, this maner of swearing is lawfull. Also when men make faithfull promises with calling to witnes the name of God, to keep couenants, honest promises, statutes, lawes, and good customes, as Christian Princes do in their conclusions of peace, for conseruation of common wealths, and priuate persons, promise their fidelitie in Matrimonie, or one to another in honestie and true friendship: and all men when they doe sweare to keepe common lawes, or locall statutes and good customes for due order to be had and continued among men, when subiects doe sweare to be true and faithfull to their king and souereigne lord, and when Iudges, Magistrates, & officers sweare truely to execute their offices, and when a man would affirme the truth to the setting forth of Gods glorie (for the saluation of the people) in open preaching of the Gospell,

or

or in giuing good counsaile priuately for their soules health. All these maner of swearings, for causes necessarie and honest, be lawfull. But when men do sweare of custom, in reasoning, buying and selling, or other dayly communication (as manie be common and great swearers) such kinde of swearing is vngodlie, vnlawfull, and forbidden by the commandement of God. For such swearing is nothing else, but taking of Gods holie name in vaine. And here is to bee noted, that lawfull swearing is not forbidden, but commanded of Almightie God. For wee haue examples of Christ, and godly men in holie scripture, that did sweare themselues, and required othes of other likewise. And Gods commandement is: Thou shalt dread thy Lord God, & shalt sweare by his name. And Almightie God by his Prophet Dauid saith: all men shall be prayed that sweare by him. Deut. 9. Psal. 62.

Thus did our Sauiour Christ sweare diuers times, saying: verily, verily. And S. Paule sweareth thus: I cal God to witnes. And Abrahã (waxing old) required an oth of his seruãt that he should procure a wife for his sonne Isaac, which should come of his owne kinred, & the seruant did sweare that he would performe his masters wil. Abraham also beeing required, did sweare vnto Abimelech the king of Gerar is, that hee would not hurt him, nor his posteritie. And so likewise did Abimelech sweare vnto Abraham. And Dauid did sweare to bee and continue a faythfull friend to Jonathan: and Jonathan did sweare to become a faythfull friend vnto Dauid. Iohn 3. 2. Cor. 1. Gen. 24. Gen. 22.

Also God once commaunded, that if a thing were

were laide to pledge to any man, or left with him to keepe, if the same thing were stolne or lost, that the keeper thereof should bee sworne before iudges, that he did not conuey it away, nor vsed anie deceipt in causing the same to bee conueyed away, by his consent or knowledg. And Saint Paul saith: that in all matters of controuersie betweene two persons, whereas one saith yea, and the other nay, so as no due proofe can be had of the truth, the end of euery such controuersie must bee an othe ministred by a Judge. And moreouer God by the Prophete Jeremie saith: thou shalt sweare the Lord liueth, in truth, in iudgemēt, in righteousnes. So that whosoeuer sweareth when he is required of a Judge, let him be sure in his conscience, that his othe haue these three conditions, and he shall neuer need to be afraid of periurie.

Heb. 6.

what conditions a lauful oth ought to haue.

First he that sweareth, must sweare truly: that is, hee must (setting apart all fauour and affection to the parties) haue the truth only before his eies, and for loue thereof, say and speake that which hee knoweth to bee the truth, and no further. The second is: hee that taketh an othe, must do it wyth iudgement, not rashly and vnaduisedlie, but soberly, considering what an othe is. The third is: hee that sweareth, must sweare in righteousnesse: that is, for the very zeale and loue which hee beareth to the defence of innocencie, to the maintenance of the truthe, and to the righteousnes of the maner or cause: all profite, disprofite, all loue and fauour vnto the person, for friendship or kinred, laide apart. Thus an othe (if it haue with it these three conditions) is a part of Gods glory, which we are bound by

The first

The second

The third

by his commaundement to giue vnto him. For hee willeth that wee shall sweare onely by his name, not that he hath pleasure in our othes, but like as hee commaunded the Iewes to offer Sacrifices vnto him, not for any delight he had in them, but to keepe the Iewes from committing of Idolatrie: so hee commaunding vs to sweare by his holie name, doeth not teache vs that hee delighteth in swearing, but hee thereby forbiddeth all men to giue his glory to any creature in heauen, earth, or water.

Why we be willed in Scripture to sweare by the name of God.

Esay. 42. Psal. 15.

Hetherto you see, that othes lawfull are commaunded of God, vsed of Patriarches, and Prophets, of Christ himselfe, and of his Apostle Paule. Therefore Christian people must thinke lawfull othes, both godly and necessarie. For by lawfull promises and couenants confirmed by othes, Princes and their countries are cõfirmed in common tranquilitie and peace. By holie promises, with calling the name of God to witnesse, wee bee made liuely members of Christ, when we professe his religion, receiuing the Sacrament of baptisme. By like holie promise, the Sacrament of Matrimonie knitteth man & wife in perpetuall loue, that they desire not to be separated for any displeasure or aduersitie that shall after happen.

Commodities had by lawful othes made and obserued.

By lawfull othes, which Kinges, Princes, Iudges, & Magistrates do sweare, common lawes are kept inuiolate, Iustice is indifferently ministred, harmlesse persons, fatherlesse children, widdowes, and poore men are defended from murderers, oppressors and theeues, that they suffer no wrong nor take any harm. By lawfull othes, mutuall societie, amitie,

amitie, and good order is kept continuallie in all comminalties, as boroughes, cities, townes, and villages. And by lawfull othes, malefactours are searched out, wrong doers are punished, and they which sustaine wrong, are restored to their right. Therefore lawfull swearing cannot be euill, which bringeth vnto vs so many godly, good and necessarie commodities. No herfore when Christ so earnestlie for bad swearing, it may not so be vnderstanded as though he dyd forbid all maner of othes: but hee forbiddeth all vaine swearing, and forswearing, both by God and by his creatures: as the common vse of swearing, in buying, selling, and in our dayly communication, to the intent euery Christian mans worde shoulde bee aswell regarded in such matters, as if hee should confirme his communication with an othe. For euery Christian mans worde (sayth Saint Hierome) shoulde bee so true, that it should be regarded as an oth. And Chrysostome witnessing the same, sayth: It is not conuenient to sweare, for what needeth vs to sweare when it is not lawefull for one of vs to make a lie vnto another? Peraduenture some will say: I am compelled to sweare, for els men that do commune with mee, or do buie and sell with mee, will not beleeue me. To this answereth Saint Chrysostome, That he that thus saith, sheweth himselfe to be an vniust and a deceytfull person: for if hee were a trustie man, and his deedes taken to agree with his wordes, hee should not neede to sweare at all. For he that vseth trueth & playnnesse in his bargaining and communication, hee shall haue no neede by such vaine swearing, to bring himselfe in credence with

Vaine swering is forbidden.

An obiection.

An answere.

with his neighbours, nor his neighbours will not mistrust his sayinges. And if his credence bee so much lost in deed, that he thinketh no man will beleeue him without hee sweare, then hee may well think his credence is clean gone. For truth it is (as Theophilact writeth) that no man is lesse trusted, then hee that vseth much to sweare. And almighty God by the wiseman saith, That man which sweareth much, shall be full of sinne, and the scourge of God shall not depart from his house. Eccle. 23.

But heere some men will say, for excusing of their many othes in their daily talke: why should I not sweare, when I sweare truly? To such men it may be said: that though they sweare truly, yet in swearing often vnaduisedly for trifles, without necessitie, & when they shuld not sweare, they be not without fault, but do take gods most holy name in vain. Much more vngodly & vnwise men are they that abuse Gods most holy name, not onely in buying and selling of small thinges dayly in all places, but also eating, drinking, playing, cõmuning, and reasoning. As if none of these things might bee done, except in doing of them, the most holy name of God bee commonly vsed and abused, vainly, and vnreuerently talked of, sworne by, and forsworne, to the breaking of Gods commandement, and procurement of his indignation. Another obiection. An answere.

The

of Iweating.

YOu haue been taught in the first part of this Sermon against Iwearing & periury, what great daunger it is to vse the name of God in vaine. And y all kinde of Iwearing is not vnlawful neither against Gods commandement, & that there bee three thinges requite in a lawfull othe. First that it bee made for the natiue naunce of the truth. Second, that it bee made with iudgement, not rashly and vnaduisedly. Thirdly, for the zeale and loue of iustice. Wee heard also what commodities commeth of lawfull othes, and what danger commeth of rash & vnlawfull othes. Now as concerning the rest of the same matter, yee shall vnderstand that aswell they vse the name of God in vain, that by an othe make lawefull promises of good and honest thinges, and performe them not: as they which doe promise euill and vnlawfull thinges, and doe performe the same. Of such men that regard not their godlie promises bounde by an othe, but wittingly and wilfully breake them, wee doe reade in holie Scripture two notable punishmentes. First Iosua and the people of Israel made a league and faithfull promise of perpetuall amitie and friendship with the Gabaonites: notwithstanding afterward in the dayes of wicked Saul, many of these Gabaonites were murdered, contrarie to the said faithfull promise made. Wherewith Almightie God was so sore displeased, that hee sent an vniuersall hunger vpon the whole Countrie, which continued by the space of three yeeres. And God would

Lawful oths & promises would be better regarded.

Iosua. 9.

woulde not withdrawe his punishment, vntill the said offence was reuenged by ỳ death of 7. sonnes, or nere kinsmen of king Saule. Also where as Zedechias king of Ierusalem, had promised fidelitie to the king of Chaldea: afterward when Zedechias, contrarie to his oth and allegeance, did rebell against king Nabuchodonozor, this heathen king by Gods permission and sufferance, inuading the land of Iewrie, and besieging the citie of Ierusalem, compelled the said king Zedechias to flee, & in fleeing toke him prisoner, slewe his sonnes before his face, and put out both his eies, and binding him with chaines, led him prisoner miserably into Babylon. 2. Reg. 11.

Thus doeth God shewe plainelie, howe muche hee abhorreth breakers of honest promises, bounde by an oath, made in his name. And of them that make wicked promises by an oath, and wyll performe the same, wee haue example in the Scripture, chieflie of Herode, of the wicked Iewes, and of Iepthah. Herod promised by an oathe vnto the Damosell which daunsed before him, to giue vnto her whatsoeuer shee shoulde aske: when she was instructed before of her wicked mother, to aske the head of Sainct Iohn Baptist, Herode as hee tooke a wicked othe, so hee more wickedlie performed the same, and cruelly slew the most holie Prophete. Likewise did the malicious Iewes make an othe, cursing themselues if they dyd eyther eate or drinke, vntill they had slaine S. Paul. And Iepthah, when God had giuen to him victorie of the children of Ammon, promised of a foolish deuotion

Vnlawfull oths and promises are not to be kept.

Mat. 14.

Acts. 23.

Iud. 11.

deuotion vnto God to offer for a sacrifice vnto him that person which of his owne house shoulde first meete with him, after his returne home. By force of which fonde and vnaduised oth, hee did slea his owne and onely daughter, which came out of his house with mirth and ioy to welcome him home. Thus the promise which hee made most foolishlie to God, against Gods euerlasting will & the lawe of nature, most cruelly he performed, so cõmitting against God double offence. Therefore, whosoeuer maketh any promise, binding himselfe therunto by an oth, let him foresee that the thing which he promiseth bee good, honest, and not against the commandement of God, and that it be in his owne power to performe it iustly. And such good promises must al men keep euermore assuredly. But if a man at any time shall either of ignoraunce, or of malice promise and sweare to do any thing which is either against the lawe of Almightie God, or not in his power to performe: let him take it for an vnlawfull and vngodly oath.

Against periurie.

Now some thing to speake of periurie, to the intent you should know, how great and greeuous an offence against God this wilfull periurie is: I will shewe you, what it is to take an oth before a iudge vpon a booke. First when they laying their hands vpon the Gospel booke, do sweare truly to enquyre and to make a true presentment of thinges, wherewith they bee charged, and not to let from saying the truth and doyng truely for fauour, loue, dread, or malice of any person, as God may helpe them and the holy contents of that booke: They must

An oth before a iudge.

consi-

consider, that in that booke is contained Gods euerlasting truthe, his most holie and eternall worde, wherby we haue forgiuenesse of our sinnes, and be made inheritours of heauen, to liue for euer with Gods Angels and his saincts, in ioy and gladnes. In the Gospell booke is conteined also Gods terrible threates to obstinate sinners, that will not amend their liues, nor beleeue the truth of God his holy worde, and the euerlasting paine prepared in hell for Idolaters, Hypocrites, for false and vaine swearers, for periured men, for false witnes berers, for false condemners of innocent and giltlesse men, and for them which of fauour, hide the crimes of euill doers, that they should not be punished. So that whosoeuer wilfully forswear themselues vpon Christs holy Euangely, they vtterly forsake Gods mercy, goodnes, and trueth, the merites of our Sauiour Christs natiuitie, life, passion, death, resurrection, and ascencion, they refuse the forgiuenesse of sinnes, promised to all penitent sinners, the ioyes of heauen, the company with Angels and Saints for euer. All which benefites and comfortes, are promised vnto true Christian persons in the Gospel: And they, so being forsworn vpon the Gospell, do betake themselues to the diuels seruice, the maister of all lies, falshode, deceipt, and periurye, prouoking the great indignation and curse of God against them in this life, and the terrible wrath and iudgment of our sauiour Christ, at the great day of the last iudgment, when he shall iustly iudge both the quick and the dead, according to their workes. For whosoeuer forsaketh the trueth, for loue or displeasure of

anie man, or for lucre and profite to himselfe, doeth forsake Christ, & with Judas betray him. And although such periured mens falshood bee now kept secret, yet it shal be opened at the last day, when the secrets of al mens hearts shall be manifest to al the world. And then the truth shall appeare, and accuse them: and their owne conscience, with all the blessed companie of heauen, shall beare witnes truly agaynst them. And Christ the righteous Judge shal then iustly cõdemne them to euerlasting shame and death. This sinne of periurie, almightie God by the Prophet Malachie doth threaten to punish sore, saying vnto the Iewes, I will come to iudgement, and I will be a swift witnesse, and a sharpe Judge vpon sorcerers, adulterers, and periured persons. Which thing to the Prophet Zacharie, God declareth in a vision, wherein the prophet saw a booke flying, which was twentie cubites long, and ten cubites broad, God saying then vnto him, this is the curse that shall goe forth vpon the face of the earth, for falsehoode, false swearing, and periurie. And this curse shall enter into the house of the false man, and into the house of the periured man, and it shall remaine in the middest of his house, consume him & the timber, & stones of his house. Thus you see how much God doth hate periurie, & what punishment God hath prepared for false swearers, and periured persons.

Though periury do escape vnspied and vnpunished, it shall not do so euer

Mala. 3.

Zach. 5.

Thus haue you heard, how and in what cases it is lawfull for a Christian man to sweare: ye haue heard what properties and conditions a lawful oth must haue, and also howe such lawfull oathes are

both

both Godly and necessary to be obserued: yee haue heard, that it is not lawfull to sweare vainely, (that is) other wayes then in such causes, and after such sort as is declared. And finally, ye haue heard how damnable a thing it is, either to forswear our selues or to keep an vnlawfull & an vnadui sed oth. Wherefore let vs earnestly cal for grace, that al vain swearing and periurie set a part, we may onely vse such othes as be lawfull and godly, and that we maye truely without all fraude keepe the same, according to Gods will and pleasure. To whome with the Sonne and the holy Ghost, be all honour and glorie. Amen.

## *A Sermon how dangerous a thing* it is to fall from God.

IF our going from God, the wise man saith, that pride was the first beginning: for by it mans hart was turned from GOD his maker. Eccle. 10.

For pride (saith he) is the fountaine of al sin: he that hath it shalbe ful of curssings and at the end it shal ouerthrow him. And as by pride and sinne we go from God, so shal God and al goodnes with him go from vs. And the prophet Oze doth plainely affirme, that they which goe away still from God by vitious liuing, and yet would go about to pacifie him otherwise by sacrifice, and entertain him thereby, they labor in vaine. Oze. 5.

For, notwithstanding all their sacrifice, yet he goeth still away from them. Forsomuch (saith the prophet) as they do not apply their mindes to returne to God, although they go about with whole flocks and heardes to seeke the Lorde, yet they shall not finde him: for hee is gone away from them. But as touching our turning to God, or frō God, you shal understande, that it may bee done diuers waies: Sometimes directly by Idolatrie, as Israell and Iuda then did: sometimes men goe from God by lack of faith, and mistrusting of God, whereof Esay
Esay. 13. speaketh in this wise, Woo to them that go down into Egipt to seeke for helpe, trusting in horses, and hauing confidence in the number of Chariots and puissance or power of horsemen, they haue no confidence in the holy God of Israell, nor seeke for the Lord. But what followeth? The Lord shall let his hande fall vpon them, and downe shall come both the helper, and he that is holpen: they shall bee destroyed altogether. Somtime men go from God by the neglecting of his commandements concerning their neighbours, which commandeth them to expresse harty loue towards euery man, as Zachary
Zach. 7. said vnto ỹ people in Gods behalfe, Giue true iudgment, shew mercie and compassion euery one to his brother, imagine no deceite towards widowes, or children fatherlesse and motherlesse, toward strangers, or the poore, let no man forge euill in his heart against his brother. But these thinges they passed not of, they turned their backes & went their way, they stopped their eares that they might not heare, they hardened their hartes as an Adamante stone,

that they might not listen to the law and the words that ỳ Lord had sent through his holie spirite, by his auncient Prophetes. Wherefore the Lord shewed his great indignation vpon them. It came to passe (saith the Prophet) euen as I tolde them: as they would not heare, so when they cryed, they were not heard, but were scattred into all kingdomes which they neuer knewe, and their land was made desolate. And to be short, all they that may not abide the worde of God, but folowing the perswasions & stubernes of their own hartes, goe backward and not forward (as it is said in Ieremie) they goe and turn away from God. Insomuch that Origen saith, he that with minde, with studie, with deedes, with thought and care, applieth and giueth him selfe to Gods worde and thinketh vpon his lawes day and night, giueth himselfe wholy to God, and in his precepts and commaundements is exercised: this is he that is turned to God. And on the other part he saith: Whosoeuer is occupied with fables and tales when the worde of God is rehearsed, he is turned from God. Whosoeuer in time of reading Gods worde is carefull in his minde of worldly businesse, of money, or of lucre, he is turned from God: whosoeuer is intangled with the cares of possessions, filled with couetousnes of riches, whosoeuer studieth for the glory and honor of this world, he is turned from God. So that after his mind, whosoeuer hath not a speciall mind to that thing that is cõmaunded or taught of God, he that doth not listen vnto it, embrace and print it in his heart, to the intent that he may duely fashion his life thereafter, he is plainely Ierem. 7. Ierem. 7.

turned from God, although he do other thinges of his owne deuotion and mind, which to him seeme better, and more to Gods honour. Which thing to be true, we be taught and admonished in the holie
1.Reg.15 scripture, by the example of king Saul, who being cõmaunded of God by Samuel, that he should kill all the Amalekites, and destroy them clearely with their goods and cattell: yet he being moued partly with pitie, and partly (as he thought) with deuotion vnto God, saued Agag the king, and all the cheife of their cattell, therewith to make sacrifice vnto God. Wherewithall God being displeased highly, said vnto the Prophete Samuel, I repent that euer I made Saul king, for he hath forsaken me, and not followed my wordes, and so he commaunded Samuel to shew him, and when Samuel asked wherefore (contrary to Gods word) he had saued the cattell, he excused the matter, partly by feare, saying, he durst do none other, for that the people would haue it so, partly, for that they were goodly beastes, he thought God would be content, seing it was done of a good intent and deuotion, to honor God with the sacrifice of them.

But Samuel repouing all such intents & deuotiõs (seme they neuer so much to gods honor, if they stand not with his worde, wherby we may be assured of his pleasure) said in this wise: would God haue sacrifices and offerings? or rather ỳ his worde should be obeyed? To obey him is better then offerings, & to listen to him, is better then to offer the fat of Rammes: yea, to repugn against his voice, is as euill as the sin of southsaying: & not to agree to it, is

like

like abhominable Idolatry. And now for asmuch as thou hast cast away the worde of the Lorde, hee hath cast away thee, that thou shuldest not be king.

But all these examples of holy scripture, we may know, that as we forsake God, so shal he neuer forsake vs. And what miserable state doth cõsequẽtly & necessarily follow therupon, a man may easilie consider by the terrible threatnigs of God. And although he consider not all the said misery to the vttermost, being so great that it passeth any mans capacitye in this life sufficiently to consider the same: yet he shall soone perceiue so much therof, that if his hart be not more then stony, or harder thẽ the Adamant, he shal fear, tremble, & quake, to cal the same to his remẽbrance. First the displeasure of God towards vs, is commõly expressed in the scripture by these two things: but shewing his fearfull countenance vpon vs, & by turning his face, or hyding it frõ vs. By shewing his dreadful countenance, is signified his great wrath: by by turning his face or hyding thereof, is many times more signified, that is to say, that he clearly forsaketh vs and giueth vs ouer. The which significations be taken of the properties of mens manners. For men towards them whom they fauour, commonly bear a good, a cherfull, and a louing countenaunce: so that by the face or countenaunce of a man, it doeth commonly appeare what will or mind he beareth towards other. So whẽ God doth shew his dreadful countenãce towardes vs, that is to saye, doeth send dreadfull plagues of warre, famin, or pestilence vpon vs, it appeareth that he is greatly wroth with vs. But whẽ

The turning of God from man.

he withdraweth from vs his worde, the right doctrine of Christ, his gracious assistaunce and ayde, (which is euer ioyned to his word) and leaueth vs to our owne wit, our own will and strength: he declareth then, that hee beginneth to forsake vs. For wheras God hath shewed to all them that truly beleeue his Gospell, his face of mercy in Jesus Christ, which doth so lighten their heartes, that they (if they behold it as they ought to do) bee transformed to his Image, be made partakers of the heauenlie light, and of his holy spirite, and be fashioned to him in all goodnes requisite to the children of God: so, if they after do neglect the same, if they be vnthankefull vnto him, if they order not their liues according to his example and doctrine, and to the setting forth of his glory, he will take away from them his kingdome, his holy word, whereby hee should raigne in them, because they bring not forth the fruit thereof that he loketh for. Neuertheless, he is so mercifull and of so long sufferance, that he doth not shew vpon vs that great wrath sudainly. But when wee beginne to shrinke from his word, not beleeuing it, or not expressing it in our liuings: first he doth send his messengers, the true preachers of his word, to admonish and warne vs of our dutie: that as he for his part, for the great loue hee bare vnto vs, deliuered his owne sonne to suffer death, that wee by his death might be deliuered from death, and be restored to the life euerlasting, euermore to dwell with him, and to be partakers & inheritours with him, of his euerlasting glory and kingdome of heauen: so again, that we for our parts should walke in godlie

life,

life, as becommeth his Children to dw. And if this will not serue, but still wee remayne disobedient to his worde and will, not knowing him, nor louing him, not fearing him, not putting our whole trust and confidence in him: and on the other side, to our neighbours behauing our selues vncharitablye, by disdaine, enuye, malice, or by committing murder, robbery, adultery, glutony, deceipt, lying, swearing or other like detestable workes, and vngodly behauiour, then hee threatneth vs by terryble cõminations, swearing in greate anger, that whosoeuer doeth these workes, shall neuer enter into his rest, which is the kingdome of heauen. Heb. 4. Psal. 25.

## The second part of the Sermon of falling from God.

IN the former part of this sermon, yee haue learned howe many manner of wayes men fall from God: some by idolatrye, some for lacke of fayth, some by the neglecting of their neighbors, some by not hearing of Gods worde, some by the pleasure they take in the vanities of worldly thinges. Behaue also learned in what misery that man is, which is gone frõ GOD. And howe that God yet of his infinite goodnes to cal againe man from that his misery, vseth first gentle admonitions by his preachers, after hee layeth on terrible threatninges. Nowe if this

this gentle monition and threatning together doe not serue, then God will shew his terryble countenance vpon vs, he will powre intollerable plagues vpon our heads, and after he will take away from vs al his aid and assistance wherwith before he did defend vs from al such maner of calamitie. As the Esay. 5. Euãgelical prophet Esay agreig with Christs parable, doth teach vs, saying: That God had made a goodly vineyarde for his beloued Children: hee hedged it, hee walled it round about, hee planted Matth. 21. it with chosen vines, and made a turret in the middest thereof, and therin also a vine presse. And whẽ he loked that it should bring him forth good grapes, it brought forth wild grapes, and after it followeth: Now shall I shew you (sayth God) what I wil do with my vineyard: I will pluck downe ẏ hedges, that it may perish: I will breake down the walles, that it may bee troden vnder foote: I will let it lye waste, it shall not be cut, it shall not be digged, but bryars and thornes shall ouergrow it, and I shall cõmaund the clouds that they shall no more raine vpon it.

By these threatnings we are monished & warned that if wee which are the chosen vineyard of God bring not forth good grapes, ẏ is to say, good workes that may be delectable & pleasãt in his sight, when he loketh for them, when he sendeth his messẽgers to call vpon vs for thẽ, but rather bring forth wilde grapes, that is to say, sowre workes, vnsauery, and vnfruitfull: then will he pluck away all defence, and suffer greeuous plagues of famine, battell, dearth & death, to light vpon vs. Finally if these serue not,

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he will let vs lye waste, he will giue vs ouer, he will turne away from vs, he will dig and delue no more about vs, he will let vs alone and suffer vs to bring forth euen such fruit as we will, to bring forth brambles, bryers and thornes, al naughtines, al vice, and that so aboundantly, that they shal clean ouergrow vs, choke, strangle and vtterly destroy vs. But they that in this world, liue not after God (but after their owne carnal libertie) perceiue not this great wrath of God towardes them, that he will not dig nor delue anye more about them, that he doth let them alone euen to them selues. But they take this for a great benefite of God, to haue all their own libertie: and so they liue, as carnall libertie were the true libertie of ỳ gospel. But God forbid (good people) that euer we should desire such liberty. For although god suffer sometimes the wicked to haue their pleasure in this world, yet the end of vngodly liuing is at length endles destruction. The murmuring Israelites had that they longed for, they had Quailes inough, yea, til they were weary of them. But what was the end therof? their sweet meat had sower sauce: euen whiles the meat was in their mouthes, the plague of God lighted vpon them, and sodainly they dyed. So, if we liue vngodly, and God suffreth vs to follow our owne willes, to haue our own delights & pleasures, and correcteth vs not with some plague: it is no dout but he is almost vtterly displeased with vs. And although he be long ere he strike, yet many times when he striketh such persons, he striketh thē at once for euer. So ỳ when he doth not strike vs, when he ceaseth to afflict vs, to punish or beat Numb. 11

beat vs and suffreth vs to runne headlong into all vngodlines and pleasures of this worlde, that we delight in, without punishment and aduersitie, it is a dreadfull token that he loueth vs no longer, that he careth no longer for vs, but hath giuen vs ouer to our owne selues. As long as a man doth proyne his vines, doth dig at the rootes, and doth lay fresh earth to them, he hath a minde to them, he perceiueth some token of fruitfulnes that may be recouered in them, but when he will bestow no more such coste and labor about them, then it is a signe that he thinketh they will neuer be good. And the father as long as he loueth his childe, he looketh angerly, he correcteth him when he doth amisse, but when that seruеth not, and vpon that he ceaseth from correction of him and suffereth him to do what he list himselfe, it is a signe that he intendeth to disinherit him and to cast him away for euer. So surely nothing should peirce our heart so sore, & put vs in such horrible feare, as when we know in our conscience that we haue greiuously offended God & do so contiuue, and that yet he striketh not, but quietly suffreth vs in the naughtines that we haue delight in: Then
Psal. 51. specially it is time to crie, and to crie againe, as Dauid did: Cast me not away from thy face, and take not away thy holy spirit from me. Lord turne not away thy face from me, cast not thy seruant away in displeasure. Hide not thy face from me least I be
Psal. 142. like vnto them that goe downe to hell. The which
Psal. 26. lamētable praiers of him, as they do certify vs what horrible danger they be in, from whome God turneth his face (for the time, and as long as he so doth)

so

so should they moue and stirre vs to crie vpon God with all our hart, that we may not be brought into that state, which doubtlesse is so sorrowfull, so miserable, and so dreadfull, as no tounge can sufficiently expresse, nor any hart can thinke. For what deadlie greefe may a man suppose it is, to bee vnder the wrath of God, to be forsaken of him, to haue his holy spirit the authour of all goodnesse to be take̅ from him, to be brought to so vile a condition, that he shall be lefte meete for no better purpose, then to be for euer condemned in hell? For not onely such places of Dauid doe shewe, that vpon the turning of Gods face from any persons, they shall be left bare from all goodnesse, and farre from hope of remedie: but also the place rehearsed laste before of Esay, doeth mean the same: which sheweth, that God at length doth so forsake his vnfruitfull vineyarde, that hee will not only suffer it to bring forth weedes, bryers, and thornes, but also further to punish the vnfruitfulnesse of it. He saith hee will not cut it, he will not delue it, and he will commaunde the cloudes that they shall not raine vpon it: wherby is signified the teaching of his holy worde, which Saint Paule after a like manner, expressed by planting and watering, meaning that he will take that away from them, so that they shalbe no longer of his kingdome, they shall be no longer gouerned by his holy spirit, they shall be put from the grace and benefites that they had euer might haue enioyed through christ, they shall be depriued of the heauenly light, and life which they had in Christ, whiles they abode in him: they shall be (as they were once) as men without

God

God in this world, or rather in worse taking. And to be short, they shall be giuen into the power of the diuel, which beareth the rule in al them that be cast
1.Reg.15 away from God, as he did in Saul and Iudas, & generally in all such, as worke after their own wils, the children of mistrust & vnbeleif. Let vs beware therfore (good Christian people) least that we reiecting or casting away Gods word (by the which we obtain and retaine true faith in God) be not at length cast of so far, that we become as the children of vnbeleef, which be of two sorts, far diuerse, yea, almost cleane contrary, & yet both be very far from returning to God, the one sort, only weighing their sinful & detestable liuing, with the right iudgement and straitnes of Gods righteousnes, be so without counsaile, & be so comfortlesse (as they almost needes bee from whom the spirite of counsail & comfort is gon) that they will not be perswaded in their hearts, but that either God cannot, or else that he will not take them again to his fauor & mercy. The other hearig the louing & large promises of Gods mercy, and so not conceiuing a right faith therof, make those promises larger then euer God did, trusting, that although they continue in their sinfull and detestable liuing neuer so long, yet that God at the end of their life, wil shew his mercy vpon them, and that then they will returne. And both these two sorts of mē bee in a damnable state, and yet neuertheless God
Ezec. 18. and 33. (who willeth not the death of the wicked) hath shewed meanes, wherby both the same (if they take heede in season) may escape. The first, as they doe dreade Gods rightfull iustice in punishing sinners

(wherby

(wherby they should be dismaied, & should dispaire indeed, as touching any hope that may be in themselues) so if they would constantly or steadfastly beleeue, that Gods mercy is the remedy appointed against such dispair & distrust, not ōly for thē, but generally for al that be sory & truly repētāt, & wil therwithal stick to Gods mercy, they may be sure they shal obtain mercy, and enter into the port or hauen of safegard, into the which whosoeuer doth come, be they before time neuer so wicked, they shal be out of danger of euerlasting damnation, as God by Ezechiel saith, what time soeuer a sinner doth return and take earnest and true repentance, I wil forget al his wickednes. The other, as they be ready to beleeue gods promises so they shuld be as ready to beleeue the threatnigs of God: as well they shuld beleeue the law, as the Gospel: as wel ỹ there is an hel & euerlasting fire, as that ther is an heauen & euerlasting ioy: as wel they should beleeue dānation to be threatned to the wicked & euil doers as salvation to be promised to the faithfull in word and works, as wel they should beleeue God to be true in the one, as in the other. And the sinners that continue in their wicked liuing, ought to thinke that the promises of Gods mercy, and the Gospel, pertaine not vnto them beeing in that state, but only the law, and those Scriptures which containe the wrath and indignation of GOD, and his threatnings, which should certifie them, that as they doe ouer boldly presume of Gods mercy, and liue dissolutely: so doth God still more and more withdraw his mercy from them, & he is so prouoked thereby

Against desperation.

Ezec. 3.

Against presumption.

to

to wrath at length, that hee destroyeth such presu-
1. Thes. 5. mers many times sodenly. For of such Saint Paul said thus, when they shall say it is peace, there is no danger, then shall sodaine distruction come vpon thē. Let vs beware therfore of such naughty boldnes to sinne: for God, which hath promised his mercie to them that bee truely repentant (although it be at the latter ende) hath not promised to the presumptuous sinner, either that he shall haue long life or that he shal haue true repentance at the last end. But for that purpose hath hee made euerie mans death vncertaine, that he should not put his hope in the end, and in the meane season (to Gods high displeasure) liue vngodly. Wherfore, let vs follow the counsaile of the wise man, let vs make no tarrying to turne vnto the Lord: let vs not put of from day to day, for sodainely shall his wrath come, and in time of vengeance he will distroye the wicked. Let vs therfore turne betimes, and when we turne let vs pray to God as Oze teacheth, saying: forgiue al our
Oze. 14. sinnes, receiue vs graciously. And if wee turne to him with an humble and a very penitent heart, he will receiue vs to his fauour and grace for his holie names sake, for his promise sake, for his trueth and mercies sake, promised to all faithfull beleeuers in Jesus Christ his onely naturall Sonne: to whome the onely sauiour of the world, with the father and the holy Ghost, bee all honour, glory, and power, world without end. Amen.

An

IT is not to bee marueyled that worldly men do feare to die: For death depriueth thē of al worldly honours, riches and possessions, in the fruition whereof, the worldly man counteth himselfe happie, so long as he may enioy them at his owne pleasure: and otherwise, if he be dispossessed of the same, without hope of recouerie, then he can none otherwise think of himselfe, but that he is vnhappie, because he hath lost his worldlie ioy and pleasure. Alas thinketh this carnall man, shall I now depart for euer from all my honours, all my treasures, from my country, friends, riches, possessions, and worldly pleasures, which are my ioy and harts delight: alas that euer that day shall come, when all these I must bid farewel at once, & neuer to enioy any of thē after. No herefore it is not without great cause spoken of the wise man: O death how bitter and sower is the remembraunce of thee, to a man that liueth in peace and prosperitie in his substance, to a man liuing at ease, leading his life after his owne mind without trouble, and is therewithall well pampered and fedde? There bee other men whome this worlde doeth not so greatly laugh vpon, but rather vexe and oppresse with pouertie, sickneſſe, or some other aduersitie, yet they do feare death, partly, because the flesh abhorreth naturallye his owne sorowfull dissolution, which death doth threaten vnto them, and

Eccle. 41.

partlie by reason of sicknesses and painfull diseases, which be most strong pangues and agonies in the flesh, and vse commonly to come to sicke men before death, or at the least accompany death, whensoeuer it commeth.

Although these two causes seeme great and weightie to a worldly man, wherupon he is moued to feare death, yet there is an other cause much greater then any of these rehearsed, for which in deed, he hath iust cause to feare death, and that is, the state and condition whereunto at the last end death bringeth all them that haue their heartes fixed vpon this world, without repentance and amendment: This state and condition is called the second death, which vnto all such shall ensue after this bodilye death. And this is that death, which in deed ought to be dread and feared: for it is an euerlasting losse without remedie of the grace and fauour of God, and of euerlasting ioy, pleasure and felicitie.

And it is not onely the losse for euer of all these eternall pleasures, but also it is the condemnation both of body & soule (without either appellation, or hope of redemption) into euerlasting paines in hell. Vnto this state death sent the vnmercifull and vngodly rich man (that Luke speaketh of in his gos-
Luke. 16. pell) who liuing in all wealth and pleasure in this world, & cherishing himselfe daily with daintie fare, and gorgious aparell, dispised poore Lazar° that lay pitifully at his gate, miserably plagued & ful of sores and also grieuously pined with hunger. Both these two were arrested of death, which sent Lazarus the poore miserable man by Angels anon vnto Abrahams

brahams bosome, a place of rest, pleasure, and consolation: But the vnmercifull rich man descended downe into hell, and being in torments, hee cryed for comfort, complayning of the intollerable paine that hee suffered in that flame of fire, but it was to late. So, vnto this place bodily death sendeth all them that in this worlde haue their ioy and felicitie, all them that in this worlde be vnfaithfull vnto God, and vncharitable vnto their neighbors, so dying without repentance & hope of gods mercy. Wherefore it is no marueile, that the worldly man feareth death, for he hath much more cause so to doe, then he himselfe doth consider. Thus we sée three causes why worldly men feare death. One, The first. because they shal lose thereby their worldly honors, riches, possessions, and all their hearts desires: Another, because of the painefull deseases, and bitter Seconde. pangues, which commonly men suffer, either before, or at the time of death: but the chiefe cause aboue al other, is the dread of the miserable state of Third. eternall damnation both of bodie and soule, which they feare shall follow, after their departing frō the worldly pleasures of this present life.

For these causes be al mortall men, (which be giuen to the loue of this world) both in fear, & state of death, through sin (as the holy apostle sayth) so lōg as they liue heere in this world. But (euerlasting Heb. 10. thanks be to almightie God for euer) there is neuer one of all these causes, no nor yet them altogether, that can make a true Christian man afraide to die (which is the very member of Christ, the temple of 1. Cor. 3. the holy ghost, the son of God, & the very inheritour

of the euerlasting kingdome of heauen: )but plainely contrary, hee conceiueth great and many causes vndoubtedly grounded vpō the infalible and euerlasting truth of the woord of God, which moueth him not onely to put away the feare of bodily death, but also for the manifold benefites and singular commodities, which ensue vnto euery faithfull person by reason of the same, to wishe, desire, and long heartily for it. For death shall be to him no death at al, but a very deliuerance frō death, from al paines, cares, and sorrowes, miseries and wretchednes of this worlde, and the very entrie into rest, and a beginning of euerlasting ioy, a tasting of heauenlye pleasures, so great, that neither tongue is able to expresse, neither eye to see, nor eare to heare thē: no, nor any earthly mans heart to conceiue them. So exceeding great benefites they bee, whiche God our heauenly father by his meere mercy, and for the loue of his sonne Iesus Christ, hath laid vp in store and prepared for them that humbly submit themselues to Gods will, and euermore vnfeignedlye loue him from the bottome of their hearts. And we ought to beleeue that death beeing slaine by Christ cannot keepe any man, that steadfastly trusteth in Christ, vnder his perpetuall tyranie and subiectiō: but that he shall rise from death againe vnto glorye at the last daye, appointed by almighty God, like as Christ our heade did rise againe, according to Gods appoyntment, the third daye. For S. Augustine sayth: The head going before, the members must to followe and come after. And S. Paul sayth: If Christ bee risen from the dead, wee shall

rise

riſe alſo from the ſame. And to comfort all Chriſtian perſons herein, holy Scripture calleth this bodily death a ſleepe wherein mans ſences be (as it were) taken from him for a ſeaſon, and yet whē he awaketh, he is more freſh thē he was when he went to bed. So, although we haue our ſelues ſeperated from our bodies for a ſeaſon, yet at the generall reſurrectiō we ſhall be more freſh, beautifull, and perfect then wee be now. For now we be mortall, then ſhall we be immortall: nowe infect with diuers infirmities, then clearely voyde of all immortall infirmities: nowe wee bee ſubiect to all carnall deſires, then we ſhalbe all ſpirituall, deſiring nothing but Gods glory, and things eternall. Thus is this bodily death, a dore or entering vnto life, and therfore not ſo much dreadfull (if it be rightly conſidered) as it is comfortable, not a miſchefe, but a remedy for al miſcheife, no enemie, but a freind, not a cruel tyrant, but a gentle guide, leading vs not to mortality, but to immortality, not to ſorrow and paine, but to ioy and pleaſure, and that to endure for euer, if it bee thankfully taken & accepted as Gods meſſenger, and pacientlye borne of vs for Chriſtes loue, that ſuffered moſt painefull death for our loue, to redeeme vs from death eternal. Accordig hereunto S. Paul ſaith, our life is hid wt Chriſt in God: but whē our life ſhall appear, then ſhall we alſo appear with him in glory. Why then ſhal we feare to die, conſidering the manifold and comfortable promiſes of the Goſpel, & of holy Scriptures? God the father hath giuē vs euerlaſting life (ſaith S. Iohn) and this life is in his ſonne. He that hath the ſonne hath life and he Rom. 4. Iohn. 6.

that hath not the Sonne, hath not life. And this I
1. Iohn. 6. write (sayth Saint Iohn) to you that beleue in the name of the Sonne of God, that you may knowe that you haue euerlasting life, and that you doe beleeue vpon the name of the sonne of God. And our
Iohn. 6. Sauiour Christ sayth: He that beleeueth in me hath life euerlasting, and I will raise him from
1. Cor. 1. death to life at the last day: Saint Paul also saieth, that Christ is ordained and made of God our righteousnesse, our holinesse redemption, to the intent that he which will glory, should glory in the Lord. Saint Paul did contemne and set little by al other things, esteeming them as dung, which before he had in very great price, that he might be found in Christ, to haue euerlasting life, true holines, righteousnes, and redemptiō. Fynally, Saint Paul ma-
Colos. 3. keth a plaine argument in this wise: If our heauenly father would not spare his own naturall son, but did giue him to death for vs: how can it be, that with him he should not giue vs all things? Therefore if we haue Christ, then haue we with him, and by him, all good things whatsoeuer we can in our hearts wish or desire, as victory ouer death, sinne, and hell: we haue the fauour of God, peace with him, holynes, wisdome, iustice, power, life, and redēption, we haue by him perpetuall health, wealth, ioy, and blisse euerlasting.

The

IT hath ben here tofore shewed you, that there be three causes wherfore men do cõmonly feare death. First, ỳ sorrowfull departing from worldlye goodes and pleasures. The second, the feare of the pangues & paines that come with death. Last and principall cause is, the horrible feare of extreme misery, and perpetuall damnation in time to come. And yet none of these three causes troubleth good men, because they stay themselues by true faith, perfect charitie, and sure hope of the endlesse ioy and blisse euerlasting.

All those therefore haue great cause to be full of ioy, that be ioyned to Christ with true faith, stedfast hope, and perfect charity, and not to feare death nor euerlasting damnation. For death cannot depriue them of Jesu Christ, nor any sin cã condemne thẽ that are grafted surely in him, which is their onely ioy, treasure and life. Let vs repent our sins, amẽd our liues, trust in his mercy and satisfactions, and death can neither take him from vs, nor vs frõ him. For thẽ (as S. Paul saith) whether we liue or die, we be the Lords own. And againe he sayth, Christ did die & rose again, because he should be Lord both of the dead & quicke. Then if we be the Lords own when we be dead, it must needs folow that such tẽporal death, not onely cannot harm vs, but also that it shall much be to our profite, and ioyn vs vnto God more perfectly. And thereof the Christian hart may

surely be certified by the infallible or vndeceiueable truth of holie Scripture. It is God sayth Saint
Heb. 14. Paul) which hath prepared vs vnto immortalitie and the same is he which hath giuen vs an earnest of the spirite. Therefore let vs be alwaies of good comfort, for wee know that so long as we be in the bodie, we be (as it were) far from God in a strange countrey, subiect to many perils, walking without perfect sight and knowledge of almightie God, only seeing him by faith in holy scriptures. But wee haue a courage & desire rather to be at home with God and our sauiour Christ, farre from the bodye where we may behold his Godhead as he is, face to face, to our euerlasting comfort. These be Saint Paules words in effect, whereby we may perceiue that the life in this world, is resembled and likened to a pilgrimage in a straunge countrey, farre from God, and that death, deliuering vs frō our bodies doth send vs straight home into our owne cōtrie, and maketh vs to dwell presently with God for euer, in euerlasting rest and quietnes: so that to die, is no losse, but profite & winning to all true Christian people. What lost the theefe that hanged on the crosse with Christ, by his bodily death: yea, how much did he gaine by it: Did not our Sauiour say vnto him: This day thou shalt be with me in para-
Luke. 16. dice: And Lazarus that pitifull person, that lay before the rich mans gate, pained with sores, and pyned with hunger, did not death highly profite and promote him, which by ỳ ministery of Angels sent him vnto Abrahams bosome, a place of rest, ioy, and heauenly consolation? Let vs thinke none other

(good

(good Christian people) but Christe hath prepared and made ready before, the same ioy and felicitie for vs, that he prepared for Lazarus and the Theefe. Now therefore, let vs stick vnto his saluation, and gratious redemption, and beleue his worde, serue him from our hearts, loue and obey him, and whatsoeuer wee haue done heretofore contrary to his moste holy will, nowe let vs repent in time, and hereafter studie to correct our life: and doubt not, but we shall finde him as mercyfull vnto vs, as he was either to Lazarus, or to the theef, whose examples are written in ỳ holy Scripture, for the comfort of thē that be sinners, and subiecte to sorrowes, miseries, and calamities in this worlde, that they shoulde not dispaire of Gods mercy, but euer trust thereby to haue forgiuenes of their sinnes, and life euerlasting. as Lazarus and the Theefe had. Thus I trust euery Christian man perceiueth by the infallible or vndeceaueable worde of God, that bodily death can not harme nor hinder them that truly beleue in Christ, but contrary, shall profite and promoote the Christian soules, which being truly penitent for their offēces, depart hence in perfect charitie, & in sure trust, that God is mercifull to them, forgiuing their sins, for the merits of Iesus Christ his only natural son.

The second cause why some do feare death, is sore sickenesse, and greeuous paines, which partlie come before death, and partly accompanieth or cōmeth with death, whensoeuer it commeth. This feare, is the fear of the frail flesh, and a natural passion, belonging vnto the nature of a mortall man. But true faith by Gods promises, and in regard of

the secōd cause why some do fear death

the pains & pangues which Christ vpon the Crosse suffred for vs miserable sinners, with consideration of the ioye and euerlasting life to come in heauen, will mittigate and asswage lesse those paines, and moderate or bring into a meane this feare, that it shall neuer be able to ouerthrowe the heartie desire and gladnes, that the christian soule hath to be seperated from this corrupt bodie, that it may come to the gracious presence of our sauiour Jesus Christ. If we beleeue stedfastly the worde of God, we shall perceiue that such bodily sicknesses, panges of death or whatsoeuer dolorous panges we suffer, either before or with death, be nothing els in christian men, but the rod of our heauenly and louing father wherwith he mercifully correcteth vs, either to trie and declare the faith of his patient Children, that they may be found laudable, glorious, and honourable in his sight, when Jesus Christ shalbe openly shewed to be the iudge of all the world, or els to chastice and amend in them whatsoeuer offendeth his fatherly and gracious goodnes, least they should perish euerlastingly. And this his correcting rod, is common to all men that be truely his. Therefore let vs cast away the burthen of sin that lyeth too heauie in our necks, and return vnto God by true repentance and amendment of our liues, let vs with pacience run this course that is appointed, suffring (for his sake that dyed for our saluation) all sorrows and pangs of death, and death it selfe ioyfully, when God sendeth it to vs, hauing our eyes fired and set fast euer vpon the head and Captayne of our fayth Jesus Christ: who (considering the ioye that he should

Phil. 2.

come

come vnto) cared neither for the shame nor pain of death, but willingly conforming and framing his will to his fathers will, most pacientlye suffered the most shamefull and painefull death of the crosse, being innocent and harmelesse. And nowe therefore he is exalted in heauen, and euerlastinglie sitteth on the right hand of the throne of God the Father. Let vs call to our remembrance therefore, the life and ioyes of heauen, that are kept for all them that patiently do suffer heere with Christ, and consider that Christ suffered all his painefull passion by sinners, and for sinners: and then we shall with patience, and the more easily suffer such sorrowes and paines, when they come. Let vs not set at light the chastising of ỹ LORD, nor grudge at him, nor fall from him, when of him we be corrected: for the Lord loueth them whom he doth correct, and beateth euerie one whome he taketh to his childe. What childe is that (sayth saint Paul) whom the father loueth, and doth not chastice? If ye be without Gods correction (which all his welbeloued & true Children haue) then be you but bastardes, smally regarded of GOD, and not his true Children. Heb. 12.

Therefore seeing that when we haue in earth our carnall fathers to be our correctours, we doe feare them, and reuerently take their correction: shall wee not much more be in subiection to God our spirituall father, by whom we shall haue euerlasting lyfe? And our carnall Fathers sometime correct vs euen as it pleaseth them, without cause: but this Father iustly correcteth vs, either for our

sinne

sinne to the intent we should amend, or for our commodity and wealth, to make vs thereby partakers of his holynesse. Furthermore, all correction which GOD sendeth vs in this present time, seemeth to haue no ioy and comfort, but sorrow and paine, yet it bringeth with it a taste of Gods mercy and goodnes, towardes them that be so corrected, and a sure hope of Gods euerlasting consolation in heauē. If then these sorrowes, diseases, and sicknesses, and also death it selfe, bee nothing else but our heauenly fathers rod, whereby hee certifieth vs of his loue, and gratious fauour, whereby hee tryeth and purifieth vs, whereby he giueth vnto vs holines, and
Math. 25. certifieth vs that we be his children, & he our mercifull father: shall not we then with all humilitye, as obedient and louing children, ioyfully kisse our heauenly fathers rod and euer say in our heart, with our sauiour Jesus Christ, Father, if this anguishe and sorrowe which I feele, and death which I see approche may not passe, but that thy will is that I must suffer them, thy will be done.

## The third part of the Sermon of the feare of death.

IN this Sermon againste the feare of death, two causes were declared, which commonly moue worldly men to be in much feare to die, & yet the same doe nothinge trouble the faithfull and good liuers, when death

death commeth, but rather giueth them occasion greatly to reioyce, considering that they shall be deliuered from the sorrow and miserie of this world, and be brought to the great ioye and felicitie of the like to come. Now the third and speciall cause why death in deede is to be feared, is the miserable state of the worldly & vngodly people after their death: but this is no cause at all, why the godly and faithfull people should feare death, but rather contrarywise, their godly conuersation in this life, and beleefe of Christ, clearing continually to his mercies, shoulde make them to long sore after that life, that remaineth for them vndoubtedly after this bodilie death. Of this immortall state, after this transitory life, where we shall liue euermore, in the presence of God, in ioy and rest, after victory ouer all sicknes, sorrowes, sin, and death: there be many both plaine places of holy scripture, which confirme the weake consience against the fear of al such dolors, sicknesses, sinne, and bodily death, to aswage such trembling and vngodly feare, and to encourage vs with comfort and hope of a blessed state after this life. S. Paul wisheth vnto the Ephesians, that God the Father of glory would giue vnto thē the spirit of wisedome and reuelation, that the eies of their heartes might giue life to know him, and to perceiue howe great thinges hee had called them vnto, and howe rich inheritaunce hee hath prepared after this life, for them that pertaine vnto him. And S. Paul himselfe declareth ỹ desire of his hart, which was, to be dissolued and loosed from his body, and to be with Christ, which (as he said) was much better for him although

Third cause, whi death is to be feared.

Ephes. 1.

Phil. 1.

although to them it was more necessarye that hee shoulde liue, which hee refused not, for their sakes. Euen like as Sainct Martin sayde: good Lorde, if I bee necessarye for thy people to doe good vnto them, I will refuse noe labour: But else for mine owne selfe, I beseeche thee to take my soule.

Now the holy fathers of the olde Lawe, and all faithfull and righteous men, which departed before our sauiour Christes ascension into heauen, did by death departe from troubles vnto rest, from the handes of their enemies into the handes of god, from sorrowes and sicknesses, vnto ioyful refreshing in Abrahams bosome, a place of all comfort and consolation, as the Scriptures do plainely by manifest
Sapi. 3. wordes testifie. The booke of wisedoome sayeth, that the righteous mens soules be in the hande of GOD, and no torment shal touch them. They seemed to the eies of foolish men to die, and their death was counted miserable, and their departing out of this worlde wretched, but they be in rest. And
Sapi. 4. an other place sayeth: That the righteous shall liue for euer, and their reward is with the Lorde, and their mindes bee with God, who is aboue all: therefore they shall receiue a glorious kingdome, & a beautifull crowne at the Lords hand. And in another place, the same booke sayth: the righteous, though he be preuented with sodaine death, neuertheless he shall be there where he shalbe refreshed.

Of Abrahams bosome, Christs words be so plain, that a Christian man needeth no more proofe of it. Now then if this were the state of the holy fathers and righteous men, before the comming of our sauiour,

uiour, and before hee was glorified: howe muche more then ought all wee, to haue a steadfast faith and a sure hope of this blessed state and condition, after our death: seeing that our Sauiour now hath performed the whole worke of our redemption, and is gloriously ascended into heauen, to prepare our dwelling places with him, and sayd vnto his father, Father, I will that where I am, my Seruaunts shall bee with mee. And we know, that whatsoeuer Christ will, his Father will the same, wherefore it cannot bee, but if wee bee his faithfull seruaunts, our soules shalbe with him, after our departing out of this present life. Saint Steuen whē hee was stoned to death, euen in the middest of his torments, what was his minde most vpon? when hee was full of the holy Ghost (sayeth holy Scripture) hauing his eies lifted vp into heauen, hee saw the glory of God, and Iesus standing on the right hand of God. The which truth, after he had confessed boldly before the enemies of Christe, they drewe him out of the Citie, and there they stoned him, who cryed vnto God, saying: Lord Iesu Christ, take my spirite. And doth not our sauiour say plainly in S. Johns Gospel, Uerely, verely I say vnto you, He that heareth my worde, and beleeueth on him that sent mee, hath euerlasting life, and commeth not into iudgemēt, but shall passe from death to life. Shal we not then thinke that death to be pretious, by the which we passe vnto life?

Iohn. 17.

Actes. 7.

Iohn. 9.

Therefore it is a true saying of the prophet, the death of the holy and righteous men, is pretious in the Lords sight. Holy Simeon, after ỹ he had his

Psalme. 6.

hearts

hearts desire in seeing our Sauiour, that he euer longed for his life, he embraced and took him in his armes, and said, Now Lord let me depart in peace
Luke 4. for mine eies hath beholden that Sauiour, which thou hast prepared for all nations.

It is truth therefore, that the death of the righteous is called peace, and the benefite of the Lorde, as the Church sayth, in the name of the righteous
Psal. 111. departed out of this world: My soule turne thee to thy rest, for the Lord hath bene good to thee, and rewarded thee. And we see by holie scripture, and other auncient histories of Martyrs, that the holie, faithfull and righteous, euer since Christes ascention, or going vp, in their death did not doubt, but that they went to Christ in spirite, which is our life, health, wealth, and saluation. John in his holy Re-
Apoc. 14 uelation, saw an hundred and forty foure thousand virgins and innocents, of whom he said, These followe the lambe Jesu Christ whersoeuer he goeth. And shortly after in the same place he saith, I hard a voice from heauen, saying vnto mee, Write, happie and blessed are the dead which die in the Lord: from henceforth (surely sayth the spirite) they shall rest from their paines and labours, for their works doe follow them: so that then they shall reape with ioy and comfort, that which they sowed with labours and paines.

They that sowe in the spirite, of the spirite shall reape euerlasting life. Let vs therefore neuer bee wearie of well doing, for when the time of reaping or reward commeth, wee shall reape without anie wearinesse euerlasting ioy. Therefore while wee

haue

haue time (as Saint Paul exhorteth vs) let vs do good to all men, and not lay vppe our treasures in earth where rust & mothes corrupt it, which rust (as Saint James saith) shall beare witnes against vs at the great day, condemne vs, and shall (like most burning fire) torment our flesh. Let vs beware therfore (as we tender our own wealth) that we be not in the number of those miserable, couetous, and wretched men, which S. James biddeth mourne & lamēt for their greedy gathering, & vngodly keeping of goods. Let vs be wise in time and learne to followe the wise example of the wicked steward. Let vs so wisely order our goods and possessions, committed vnto vs heare by God for a season, that we may truely heere & obey this commaundement of our Sauiour Christ: I say vnto you (sayth hee) make you friendes of the wicked Mammon, that they may receiue you into euerlasting tabernacles, or dwellings. Riches be called wicked, because the worlde abuseth them vnto all wickednesse, which are otherwise the good giftes of GOD, and the instruments whereby Gods seruants doe truely serue him in vsing of the same. He commaunded them not to make thē rich friendes, to get high dignities and worldly promotions, to giue great gifts to rich men that haue no need therof, but to make them friends of poore and miserable men, vnto whom, whatsoeuer they giue, Christ taketh it as geuen to himselfe. And to these friends Christ in the gospel giueth so great honour and preheminence, that ye sayth: They shall receiue them that do good vnto them into euerlasting houses, not

Gal. 6.
Math. 6.
Iames. 5.
Luke. 16.

that men shalbe rewarders for our well doing, but that Christ will reward vs and take it to be done vnto himselfe, whatsoeuer is done to such friendes.

Thus making poore wretches our friendes, we make our Sauiour Christ our friend, whose members they are: whose miserie, as he taketh for his owne miserie, so their reliefe, succour and help, he taketh for his succour, relieſe and help, and will as much thanke vs and reward vs for our goodnesse shewed to them, as if he himselfe had receiued like
Math. 25. benefite at our handes, as he witnesseth in the gospell: saying, whatsoeuer ye haue done to anye of these simple persons, which doe beleeue in me, that haue ye done to my selfe. Therefore, let vs diligently foresee, that our faith and hope which we haue conceiued in almightie God, and in our sauiour Christ ware not faint, nor that the loue which we beare in hand to beare to him, war not colde: but let vs studie dailye and diligently to shew our selues to be the true honourers and louers of God, by keeping of his commaundements, by doing of good deeds vnto our nædy neighbors, relieuing by all meanes that we can, their pouertie with our aboundance and plentie, their ignorance with our wisedome & learning, and comfort their weaknesse with our strength & authoritie, calling all men back from euil doing by godly counsaile & good example, perseuering still in well doing so long as we liue: so shall we not need to fear death for any of those thræ causes afore mentioned, nor yet for any other cause that can be imagined: but contrary, considering the manifold sicknesses, troubles, and sorrowes of this

present life, the dangers of this perilous pilgrimage, and the great encombrance which our spirit hath by his sinfull flesh and fraile body subiect to death: considering also the manifold sorrowes and dangerous deceits of this worlde on euery side, the intolerable pride, couetousnes and lechery, in time of prosperitie, the impatient murmuring of them that be worldly in time of aduersitie, which cease not to withdraw and pluck vs from God, our sauiour Christ, from our life, wealth, or euerlasting ioye and saluation: considering also the innumerable assaultes of our ghostly enemy the diuell, with all his fierie darts of ambition, pride, lechery, vaine glory, enuy, malice, detraction, or backbiting, with other his innumerable deceits, engines & snares, wherby he goeth busily about to catche all men vnder his dominiõ, euer like a roaring Lion, by al meanes seatching whome hee maye deuoure, the faithfull Christian man which considereth all these miseries, perrils, and incommodities, whereunto he is subiect so long as he here liueth vpon the earth & on the other part, considereth that blessed and comfortable state of the heauenly life to come, and the sweet condition of them that depart in the Lorde, howe they are deliuered from the coutinuall encumbraunces of their mortall and sinnefull bodye, from all the mallice, craftes, and deceiptes of thys worlde, from all the assaultes of their Ghostly enemie the diuell, to liue in peace, rest and endlesse quietnes, to liue in the fellowship of innumerable Angels, and with the congregation of perfecte iust men, as Patriarkes, Prophetes, Martyrs 1. Pet. 5.

and confessours, and finally, vnto the presence of almightie God, and our Sauiour Iesus Christ. He that doth consider all these thinges, and beleeueth them assuredly, as they are to be beleued, euen from the bottome of his heart, being established in God in this true faith, hauing a quiet conscięce in christ, a firme hope, and assured trust in Gods mercye, through the merites of Iesu Christ to obtaine this quietnes, rest, and euerlasting ioy, shall not onelye be without feare of bodily death, when it cōmeth, but certainly (as Saint Paul did) so shall he gladlye (according to Gods will, and when it pleaseth
Phillip. 1. God to call him out of this life) greatly desire in his heart, that he may be rid from al these occasions of euill, & liue euer to Gods pleasure, in perfect obedience of his will, with our Sauiour Iesus Christ: to whose gratious presence, the Lord of his infinite mercy and grace bring vs, to raigne with him in life euerlasting: to whome with our heauenly Father, and the holy ghost, be glory in worldes without end. Amen.

## *An exhortation cōcerning good order,*
and obedience to Rulers and Magistrates.

ALmighty God hath created and appointed all thinges in heauen, earth and waters, in a most excellent and perfect order. In heauen, hee hath apponted distinct and seuerall orders and states of Archaungels and Aungels. In earth hee hath assigned and appointed

pointed Kinges, Princes, with other gouernoures vnder them, in all good and necessary order. The water aboue is kept, and rayneth downe in due time and season, The Sunne, Moone, Starres, Rainebow, Thunder, Lightning, Cloudes, and all Birdes of the aire, doe keepe their order. The Earth, Trees, seeds, plants, herbs, corne, grasse, and all manner of beasts, keep themselues in order, al the partes of the whole yeare, as Winter, Summer, Monethes, nights & dayes, continue in their order: all kindes of Fishes in the Sea, Riuers, and waters, with all Fountaines, Springes, yea, the Seas themselues keep their comely course and order: and man himselfe also hath all his partes both within and without, as soule, heart, minde, memory, vnderstanding, reason, speech, with all & singular corperall members of his bodye, in a profitable, necessary, and pleasaunt order: euery degree of people in their vocation, calling and office, hath appointed to them their duety and order: some are in high degree, some in low, some Kings & Princes, some inferiors and subiects, Priests, and lay-men, Maisters and Seruauntes, Fathers and Children, Husbandes and Wiues, riche and poore, and euery one haue neede of other, so that in all things is to be lauded and praised the goodly order of God, without the which, no house, no Citye, no commonwealth can continue and endure or last. For where there is no right order, there raigneth all abuse, carnal libertie, enormitie, sin, & Babilonicall confusion. Take away kings, Princes, Rulers, Magistrats, iudges, & such estates of Gods order, no man shall

ride or goe by the high way vnrobbed, no man shal sleep in his own house or bed vnkilled, no man shal keep his wife, children, and possessions in quietnes, all thinges shall be common, and there must needs follow all mischeife, and vtter distruction both of soules, bodies, goods, common weales. But blessed
Iohn, 19. be God, that we in this Realme of England, feele not the horrible calamities, miseries and wretchednes, which all they vndoutedly feele and suffer, that lacke this godly order: and praised be God, that we knowe the great excellent benefite of God shewed towards vs in this behalfe. God hath sent vs his high gift, our deare soueraigne Lady Queene Elizabeth, with a godly, wise, and honorable counsell, with other superiours and inferiours, in a beautifull order and godly. Wherefore, let vs subiectes do our bounden duties, giuing heartie thankes to God, and praying for the preseruation of this godly order. Let vs all obey euen from the bottome of our hearts, all their godly proceedings, lawes, statutes, proclamations & iniunctions, with all other godly order. Let vs consider the scriptures of ỹ holy ghost, which perswade and commaund vs all obediently to be subiect, first & cheifly to the Queens Maiesty, supreme gouernesse ouer all: and next to her honorable Cõsell, and to all other noble men, magistrates and officers, which by gods goodnes be placed & ordered: for almighty God is the only author & prouider for this forenamed state & order, as it is written
Prou. 8. of God, in the booke of the Prouerbes: thorow me kings do reigne, thorow me counsellers make iust lawes, thorow me do princes bear rule, & all iudges

of

of the earth execute iudgmēt, I am louing to them that loue mee. Here let vs mark well, & remember, that ỹ high power & authority of kings, with their making of lawes, iudgments, & offices, are the ordinances not of man but of God: and therfore is this word (through me) so many times repeated. Here is also wel to be considered & remembred, that this good order is apointed of gods wisdome fauor & loue especially for them that loue God, & therfore he saith I loue thē that loue me. Also in ỹ booke of wisdome we may euidētly learn, that a kings power, authority, and strength is a great benefite of God, giuē of his great mercy, to the comfort of our great misery. For thus we read there spokē to kings: Hear O ye kings, and vnderstand, learne ye that be iudges of the ends of the earth, giue eare ye that rull the multitudes: for the power giuen you of the Lord, & the strength from the highest. Let vs learn also here by the infallible & vndeceiueable word of God, ỹ kings and other supreme & higher officers, are ordained of God who is most highest: and therfore they are here taught diligently to apply & giue themselues to knowledge and wisdome necessary for the ordering of Gods people, to their gouernance cōmitted or whom to gouerne they are charged of God: and they be here also taught by almighty God, ỹ they shoulde reknowledge themselues to haue all their power and strength, not from Rome, but imediatli of God most highest. We read in the booke of Deuteronomy, that all punishment perteineth to God by this sentence: Uengeaunce is mine, & I will rereward. But this sentence we must vnderstand to

Sapi. 6.

Sapi. 6,

Deut. 33,

pertaine also vnto the Magistrats which do exercise gods roome in iudgement, & punishing by good and godly lawes, here in earth. And the places of scripture, which seeme to remoue from among all Christian men, iudgement, punishment, or killing, ought to be vnderstand, that no man (of his owne priuat authority) may be iudge ouer other, may punish, or may kill. But we must refer all iudgement to God, to kings, and rulers, Iudges vnder them, which be Gods officers to execute iustice, and by plaine wordes of scripture, haue their authoritie & vse of the sworde graunted from God, as we are taught by Saint Paul, that deare and chosē Apostle of our sauiour Christ, whom we ought diligently to obey, euen as we would obey our sauior Christ if he were present. Thus Saint Paul writeth to ỹ
Rom. 13. Romaines: Let euery soule submitte himselfe vnto the authority of the higher powers, for there is no power but of God. The powers ỹ be, be ordeined of god. Wholoeuer therfore withstandeth the power, withstādeth the ordinance of God: but they that resist, or are against it, shall receiue to themselues damnation. For rulers are not fearfull to them that do good, but to thē that do euil. Wilt thou be without feare of that power? Doe well then, and so shalt thou be praised of the same, for he is the minister of god, for thy wealth. But and if thou do that which is euil, then feare, for he beareth not the sworde for naught, for he is the minister of God, to take vengeance on him that doth euil: wherfore ye must nædes obey, not onely for feare of vengeaunce, but also, because of conscience, and euen for this cause pay yee tribute,

tribute, for they are Gods ministers, seruing for the same purpose.

Here let vs learne of Saint Paul the chosen vessell of God, that all persons hauing soules (he excepteth none, nor exempteth none, neither Priest, Apostle, nor Prophet sayth S. Chrisostome) do owe of bounden duetie, and euen in conscience, obedience, submission, & subiection to the high powers, which be sent in authority by God, for almuch as they be Gods Lieuetenants, Gods Presidents, Gods officers, gods commissioners, Gods Iudges, ordained of God himselfe, of whom onely they haue all their power, and all their authority. And the same saint Paul threatneth no lesse pain, thē euerlasting damnation to all disobedient persons, to all resisters against this generall, and common authoritie, for as much as they resist not man, but God, not mans deuise and inuention, but Gods wisedome, Gods order, power, and authority.

## *The second part of the Sermon* of Obedience.

FOr as much as God hath created & disposed all things in a cōly order, we haue bene taught in the first part of ỹ Sermon, concerning good order & obedience, that wee also ought in all common weales, to obserue & keep a due order and to be obedient to the powers, their ordināces, and lawes, and that all Rulers are appointed of God, for a goodly order to be kept in the world: and also how the Magistrates ought to learne how to rule

and gouern according to gods lawes: & that al subiects are bound to obey thē as gods ministers, yea although they be euil, not onely for feare, but also for conscience sake. And heere (good people) let vs all mark diligently, that it is not lawfull for inferiours and subiects, in any case to resist & stand against the superiour powers: for S. Paules words be plaine, that whosoeuer withstandeth, shal get to thēselues damnation: for whosoeuer withstandeth, withstandeth the ordinance of God. Our sauiour Christ himselfe, and his apostles, receiued many and diuers iniuries of the vnfaithfull and wicked men in authority: yet we neuer read, that they, or any of them, caused any sedition or rebellion against authoritie. Wee read oft, that they patiently suffered all troubles, verations, slanders, pangs, & pains, & death it selfe obediently without tumult or resistaunce. They committed their cause to him that iudgeth righteously, & prayed for their enemies hartily and earnestly. They knew that ỹ authoritie of the powers, was Gods ordinance, & therfore both in their words and deeds, they taught euer obedience to it, & neuer taught nor did the contrary. The wicked iudge Pilat, said to Christ, knowest thou not that I haue power to crucifie thee, and haue power also to loose thee? Iesus answered: Thou couldst haue no power at all against mee, except it were giuen thee from aboue. Wherby Christ taught vs plainly, that euen the wicked rulers haue their power & authority from God, & therefore it is not lawfull for their subiects to withstand thē, although they abuse their power, much lesse then it is lawfull for subiects, to with-

withstand their godly and christian princes, which do not abuse their authority, but vse ẏ same to gods glory, and to the profit and commoditie of gods people. The holy Apostle S. Peter commaundeth seruants to be obedient to their masters, not onely if they be good and gentle, but also if they be euill and froward: affirming that ẏ vocatiõ & calling of gods people is to be patient & of the suffering sides. And there he brings in the patience of our saviour Christ to perswade obedience to gouerners, yea, although they be wicked and wrong doers. But let vs now heare S. Peter himself speak, for his own wordes certifie best our conscience: thus he vttereth them in his first Epistle. Seruants, obey your masters with feare, not onely if they be good and gentle, but also if they be froward. For it is thankes worthie, if a man for conscience toward god, endureth griefe and suffer wrong, vndeserued: for what praise is it, when ye be beaten for your faultes, if you take it patiently? but when ye do well, if you then suffer wrong, and take it patiently, then is there cause to haue thankes of God, for hereunto, verilie were ye called: For so did Christ suffer for vs, leauing vs an example, that we should follow his steps. All these be the very wordes of S. Peter. Dauid also teacheth vs a good lesson in this behalf, who was many times most cruelly and wrongfully persecuted of king Saul, & many times also put in ieopardy and danger of his life by king Saul & his people, yet he neither withstood, neither vsed any force or violence against king Saul his mortall and deadly enimy, but did euer to his liege Lord & master king Saul, most

1. Pet. 3.

1. Pet. 3.

1. Reg. 18. 19. 20.

most true, most diligent, & most faithfull seruice. In somuch, that whē ỹ lord God had giuē king Saul into Dauids hands in his own Caue, he would not hurt him, when he might without all bodily perill easily haue slaine him, no he would not suffer any of his seruants once to lay their hād vpō king Saul, but praied to God in this wise, Lord kæp me from doing that thing vnto my Maister, the Lordes annointed, keepe me that I laye not my hande vpon him, seing he is the anointed of the Lord: for as truly as the Lord liueth (except the Lord smite him or except his day come, or that he go down to war, & perish in battel (the Lord be mercifull vnto me, that I lay not my hand vpon the Lords anointed. And ỹ Dauid might haue killed his enemy king Saul, it is euidently prooued in the first book of the kings, both by the cutting of the lap of Sauls garment, & also by plaine confession of king Saule. Also another time, (as is mentioned in the same booke,) when the most vnmercifull, and most vnkind king Saul did persecute poore Dauid, God did againe giue king Saul into Dauids hands, by casting off king Saul and his whole army into a dead sleepe, so that Dauid, and one Abisay with him, came in the night into Saules hoste, where Saule lay slæping, and the Speare stacke in the grounde at his heade: Then sayde Abisay vnto Dauid, God hath deliuered thine enemie into thine handes at this time: Now therefore, let me smite him once with my Speare to the earth, and I will not smite him a gaine the second time: meaning thereby to haue killed him with one stroke, & to haue made him sure

for

for euer. And Dauid answered and said to Abisai, Destroy him not, for who can lay his hands on the Lords ānointed, and be guiltlesse? And Dauid said furthermore: As sure as the Lord liueth, the Lord shall smite him, or his day shall come to die, or he shal descend or go down into battaile, and there perish, the Lord keepe me from laying my hands vpon the Lordes annointed. But take thou now the speare that is at his head, and the cruse of water, and let vs goe: and so he dyd. Here is euidently prooued that we may not withstād, nor in any wise hurt an annointed king, which is Gods lieftenant, vicegerent, and highest minister in that contrey where he is king. But paraduenture some heere would say, An obiection. ý Dauid in his own defēce might haue killed king Saul lawfully, and with a safe conscience. An answeare. But holy Dauid did knowe that he might in no wise withstand, hurt, or kill his soueraigne Lord and king: he did know ý he was but king Sauls subiect, though he were in great fauour with God, & his enemie king Saul out of Gods fauor, therefore though he were neuer so much prouoked, yet he refused vterly to hurt the Lords annointed, he durst not for offending God & his own conscience (although he had occasion and opportunity) once lay his handes vpon gods high officer the king, whom he did know to be a person reserued & kept (for his office sake) onely to gods punishment & iudgement. Therefore he praieth so oft & so earnestly, that he lay not his hāds vpon the Lords annointed. Psal. 88. And by these two exāples, Dauid (beeing named in Scripture, a man after Gods owne heart) giueth a generall rule and lesson

lesson to all subiects in the world, not to withstand their liege Lord and king, not to take a sworde by their priuate authority against their king Gods anointed, who onely beareth the sword by Gods authority for the maintenance of the good, and for the punishmẽt of the euil, who only by Gods law hath the vse of the sworde at his commaundement, and also hath all power, iurisdiction, regiment, correction and punishment, as supreme gouernour of al his Realmes and dominions, and that euen by the autority of God, & by Gods ordinances. Yet another notable story and doctrine is in the second booke of the kings, that maketh also for this purpose. When
2. Reg. 1. an Amalekite, by king Sauls own consent & commandement had killed king Saul, he went to Dauid supposing to haue had great thankes for his message that he had killed Dauids deadly enemy & therefore he made great hast to tel to Dauid ỹ chãce, bringing with him king Sauls crowne that was vpon his head, & his bracelet that was vpon his arme, to perswade his tidings to be true. But godly Dauid was so far from reioycing at these newes, that immediately & forthwith he rent his clothes of his back, he mourned and wept, and sayd to the messenger, How is it that thou wast not afraide to lay thy hands on ỹ lords anointed to destroy him? And by and by, Dauid made one of his seruants to kill the messenger, saying, Thy blood bee on thine own head, for thy own mouth hath testified & witnessed against thee, graunting that thou hast slaine the Lords anointed. These examples being so manifest & euidẽt, it is an intolerable ignorance, madnes,

nes & wickednes, for subiects to make any murmuring, rebellions, resistance, or withstanding, cõmotion, or insurrection against their most deer & most dread soueraign Lord & king, ordained and apointed of gods godnes for their commoditie, peace & quietnes. Yet let vs beleue vndoutedly, (good christian people) that we may not obey kings, magistrates or any other, (though they be our owne fathers) if they would command vs to do any thing contrary to gods commandements. In such a case we ought to say with the apostle: we must rather obey God then man. But neuertheless in that case we may not in any wise withstand violently, or rebell against rulers, or make any insurrection, sedition, or tumults, either by force of arms or otherwise, against the anointed of the Lord, or any of his appointed officers. But we must in such case, patiently suffer all wrongs & iniuries, referring the iudgement of our cause only to God: Let vs feare the terrible punishment of almighty God against traiterous & rebellious persons, by the example of Chore, Dathan, and Abyron, which repugned & grudged againste Gods Magistrates and officers, and therefore the earth opened, and swallowed them vppe aliue. Other for their wicked murmuring and rebellion, were by a sodayne fire sent of God, vtterly consumed. Other for their froward behauiour to their rulers and gouernors Gods ministers were sodainly striken with a foule leprosye. Other wer stinged to death, with wonderfull strang fiery Serpents. Other were sore plagued, so that there was killd in one day, the number of fourteene thou- Actes. 5.

sand

land and seuen hundred, for rebellion against them whom God had appointed to be in authoritie. Absolon also rebelling against his father king Dauid, was punished with a straunge and notable death.

2. Reg 14.

## *The third part of the Sermon* of obedience.

YE haue heard before of this sermon of good order and obedience, manifestly proued both by the Scriptures & examples, that all subiects are bounde to obey their magistrates, and for no cause to resist, or withstand, or rebell, or make any sedition against them, yea, although they be wicked men. And let no man thinke that hee can escape vnpunished, that committeth Treason, conspiracie, or rebellion, against his soueraigne Lord the king, though he commit the same neuer so secretly, either in thought, worde, or deede, neuer so priuily, in his priuie chamber by himselfe, or openly communicating, and consulting with other. For treason will not be hid, treason will out at length: God will haue that most detestable vice both opened & punished, for that it is so directly against his ordinance, and against his high principall iudg, & anointed in earth. The violence and iniury that is committed against authoritie, is committed against God, the common weale, and the whole Realme, which GOD will haue knowen, and condignly or worthely punished

one

one waye or other. For it is notably written of the wise man in Scripture, in the booke called Eccle- Eccle.10.
siastes: wish the king no euill in thy thought, nor speake no hurte of him in thy priuy chamber: for the bird of the aire shall betray thy voyce, and with her fethers shall bewray thy wordes. These lessons and examples are written for our learning. Therefore let vs all feare the most detestable vice of rebellion, euer knowing and remembring, that he that resisteth or withstandeth common authoritie, resisteth or withstandeth God and his ordinance, as it maye be proued by many other mo places of holy Scripture. And here let vs take heed that we vnderstand not these or such other like places (which so straightly command obedience to superiors, and so straightly punished rebellion, and disobedience to the same) to be meant in any condition of the pretensed or coloured power of the Byshop of Rome. For truelye the scripture of God alloweth no such vsurped power, full of enormities, abusions, and blasphemies. But the true meaning of these and such places, be to extoll and set forth Gods true ordinance, & the authoritie of Gods annointed kings, and of their officers appointed vnder them. And concerning the vsurped power of the Byshoppe of Rome, which hee most wrongfully challengeth, as the successour of Christ and Peter: we may easily perceiue how falle, feigned, and forged it is, not onely in that it hath no sufficient ground in holy Scripture, but also by the fruits and doctrine thereof. For our sauiour Christ, and S. Peter, teacheth most earnestly & agreeably obedience to kings, & as to the chiefe and supreme

rulers in this worlde, next vnder God, but the Bysshopp of Rome teacheth, that they that are vnder him, are free from all burdens and charges of the common-wealth, & obedience toward their Prince, most clearely against Christs doctrine & S. Peters: he ought therfore rather to be called Antichrist and the successour of the Scribes and Phariſes, then Christs vicar, or S. Peters successor: seeing that not onely in this point, but also in other weightye matters of christian religion, in matters of remission & forgiuenes of sins, and of saluation, he teacheth so directly against both S. Peter, and against our sauior Christ, who not only taught obedience to kings but also practised obedience in their conuersation & liuing. For we read that they both payed tribute to the king, and also we read, that the holy virgin Mary, mother to our sauiour Christe, and Joseph, who was taken for his father, at the Emperours commandement wēt to the city of Dauid, named Bethlehem, to be taxed among other, & to declare their obedience to the magistrates, for Gods ordinaunces sake. And heere let vs not forget the blessed virgin Maries obedience: for although shee was highly in gods fauour & Christs naturall mother, and was also great with child at the same time, and so nigh her trauail, that she was deliuered in her iorney, yet she gladly, without any excuse or grudging (for conscience sake) did take that cold & foule winter iourney, being in the mean season so poore, that she lay in a stable, & there she was deliuered of Christ. And accor-

Math. 17.

Luke. 2.

1. Pet. 2. ding to the same, lo how S. Peter agreeth, writing by expresse wordes in his first Epistle: Submit your

selues,

selues, & be subiect (saith he) vnto kings as vnto the chiefe heads, & vnto rulers, as vnto thē that are sent of him, for ỳ punishment of euil doers, & for the praise of them that do well, for so is the will of God. I need not to expound these words, they be so plain of themselues. S. Peter doth not say, submit yourselues vnto me, as supreme head of the church: neither saith he submit your selues frō time to time to my successors in Rome: but he saith, submit your selues vnto your king, your supreme head, & vnto those that he appointeth in authority vnder him, for that you shal so shew your obedience, it is the will of God. God will ỳ you bee in subiection to your head & king. This is Gods ordinaunce, Gods commaundement, and Gods holy will, ỳ the whole body of euery realm, & all the mēbers & parts of the same, shalbe subiect to their head their king, & that (as S. Peter writeth) for the lords sake: & (as Paul writeth) for conscience sake, and not for feare onely. Thus we learne by the word of God to yeelde to our king, that is due to our king: that is, honour, obedience, paymentes of due tares, customs, tributes, subsidies, loue and feare. Thus we knowe partly our bounden duties to common authoritie, now let vs learne to accomplishe the same. And let vs most instantly and hartily pray to God, the only authour of all authoritie, for them al that be in authoritie, according as S. Paule willeth, writing thus to Timothie, in his first Epistle: I exhort therefore, that aboue all thinges, prayers, supplications, intercessions, and giuing of thankes be done for all men: for kings, and for all that be in authoritie, that we may liue a quiet & a peaceable life with

1. Pet. 2. Rom. 13. Math. 22. Rom. 13. 1. Tim. 1.

all godlines and honestie: for that is good and accepted or alowable in the sight of God our sauiour. Here S. Paul maketh an earnest and an especiall exhortation concerning giuing of thankes and prayer for kings and rulers, saying: aboue all thinges as he might say, in any wise principally and chiefly, let prayer be made for kings. Let vs heartily thanke God for his great and excellent benifite and prouidence, concerning the state of kings. Let vs pray for them, that they may haue Gods fauour and protection. Let vs pray, that they may euer in all thinges haue God before their eyes. Let vs pray, that they may haue wisedome, strength, iustice, clemencie and zeale to Gods glorye, to Gods veritie, to christian soules, and to the common-wealth. Let vs pray, they may rightly vse their swoorde and Authoritie, for the maintenaunce and defence of the Catholike faith conteyned in holye Scripture, and of their good and honest subiectes, for the feare and punishment of the euill and vicious people. Let vs pray, that they may most faithfully follow the kings and Captaines in the Bible, Dauid, Ezechias, Iosias, and Moses, with such other. And let vs pray for our selues, that we may liue godly, in holy and Christian conuersasion: so shall we haue God on our side, and then let vs not feare what man can do against vs: so we shall liue in true obedience, both to our most mercifull king in heauen, and to our most christian Queene in earth: so shall we please God, and haue the exceeding benefite, peace of conscience, rest and quietnes heere in this worlde, and after this lyfe, we shall enioy a better lyfe, rest, peace and the euer-

euerlasting blisse of heauen, which he graunt vs all, that was obedient for vs all, euen to the death of the crosse, Jesus Christ: to whom with the Father and the holy Ghost, be all honour and glorye, both nowe and euer. Amen.

## *A Sermon against whoredome* and vncleànnes.



ALthough there want not (good christian people) great swarmes of vices worthy to be rebuked (vnto such decaie is true godlynesse and vertuous liuing nowe come,) yet aboue other vices, the outragious seas of adulterie (or breaking of wedlock) whoredome, fornication and vncleanesse, haue not onely brast in, but also ouerflowed almost the whole worlde, vnto the great dishonour of God, the exceding infamie of the name of Christ, the notable decay of true religion & the vtter destruction of the publike wealth, and that so aboundantly, that through the customable vse thereof, this vice is growen into such an height, that in a manner among many, it is counted no sinne at all, but rather a pastime, a dalliance, and but a touch of youth: not rebuked, but winked at: not punished, but laughed at. Wherefore it is necessary at this present, to intreat of the sinne of whoredome & fornication, declaring vnto you the greatnes of this sin, and howe odious, hateful, and abhominable it is, and hath alwayes beene reputed before God and all good men, and howe grieuously it hath beene pu- Exod. 10

nished both by the law of God, and the lawes of diuers princes. Againe, to shewe you certaine remedies, whereby yee may (through the grace of God) eschew this most detestable sinne of whordome and fornication, and lead your liues in all honestie and cleanenesse, and that ye may perceiue that fornication and whoredome are (in the sight of God) most abhominable sinnes, ye shall call to remembraunce this commaundement of God: Thou shalt not committe adultery: by the which worde adultery, although it be properly vnderstode of the vnlawfull commixion or ioyning together of a married man with any woman beside his wife, or of a wife with any man beside her husband: yet thereby is signified also all vnlawfull vse of those partes, which be ordeyned for generation. And this one commaundement (forbidding adulterye) doeth sufficientlye paynt and sette out before our eies, the greatnesse of this sinne of whoredome, and manyfestlie declareth howe greatlye it ought to bee abhorred of all honest and faythfull persons. And that none of vs all shall think himselfe excepted from this commandement, whether we be old or yong, married or vnmarried, man or woman, heare what God the Father saieth by his most excellent Prophete Moises:

Deut. 23. There shall be no whore among the daughtes of Israell, nor no whoremonger among the Sonnes of Israell.

Here is whordome, fornication, and all vnclennesse forbidden to all kinds of people, all degrees, and all ages without exception: & that we shall not dout, but that this precept or commandement pertaineth

to

to vs in deed, heare what Christ (the perfect teacher of all trueth) sayth in the newe Testament: Yee haue heard (sayth Christ) that it was saide to them of olde time, thou shalt not commit adulterie: but I say vnto you: whosoeuer seeth a woman, to haue his lust of her, hath committed adulterie with her alreadie in his heart. Here our Sauiour Christ doeth not onely confirme and stablish the law against adultery, giuen in the olde testament of God the father by his seruant Moses, & make it of ful strength, continually to remaine among the professours of his name in the new law: but he also (condemning the grosse interpretation of the Scribes and Pharisies, which taught that the foresaide commaundement onely required to abstaine from the outwarde adultery, and not from the filthy desires and vnpure lustes,) teacheth vs an exact and full perfection of puritie and cleanenesse of life, both to keepe our bodies vndefiled, and our hearts pure and free from all euill thoughts, carnall desires, and fleshely consents. How can we then be free from this commandement, where so great charge is layed vppon vs? May a seruaunt doe what he will in any thinge, hauing a commandement of his maister to the contrary? Is not Christ our maister? Are not we his seruaunts? Howe then may we neglect our maisters will and pleasure, and follow our own will and fantasie? Ye are my friendes (saith Christ) if you keepe those things that I commaund you. Math. 5. Iohn. 15.

Nowe hath Christ our maister commaunded vs that we should forsake all vncleanenesse and lechery both in body and spirite: this therefore must we doe

if we looke to please God. In the Gospell of Saint
Math. 15. Mathew, we read, that the Scribes and Pharises were grieuously offended with Christ, because his disciples did not keepe the traditions of the forefathers, for they washed not their hands when they went to dinner or supper, and among other things,
Math. 15. Christ answered and said, Heare and vnderstand: Not that thing which entreth into the mouth, defileth the man, but that which commeth out of the mouth defileth the man. For those things which proceed out of the mouth, come forth from the heart, and they defile the man. For out of the heart proceed euill thoughtes, murders, breaking of wedlocke, whoredome, thefts, false witnes, blasphemies: these are the thinges which defile a man. Heere may we
Iohn. 14. see, that not onely murder, theft, false witnes, and blasphemy, defile men, but also euill thoughts, breaking of wedlocke, fornication and whoredome. Who is now of so little wit, that he wil esteeme whordome and fornication, to be thinges of small importaunce,
Titus. 1. and of no weight before God? Christ (which is the trueth, and cannot lye) sayeth that euill thoughts, breaking of wedlocke, whoredome and fornication, defile a man, that is to say, corrupt both the body and soule of man, and make them, of the temples of the holye Ghoste, the filthy dunghill or dungeon of all vncleane spirites: of the house of God, the dwelling place of Satan.

Iohn. 8. Againe, in the Gospel of Saint John, when the woman taken in adulterye, was brought vnto Christ, said not he vnto her, Goe thy way and sinne no more? Doth not he heere call whoredome sinne?

And

And what is the rewarde of sinne, but euerlasting death? If whoredome be sinne, then it is not lawfull for vs to commit it. For S. John sayth: He that committeth sinne, is of the diuell. And our sauiour saith: Euery one that committeth sinne, is the seruaunt of sinne. If whoredome had not bene sinne, surely S. John baptist would neuer haue rebuked king Herode for taking his brothers wife: but hee tould him plainely, that it was not lawefull for him to take his brothers wife. Hee winked not at the whoredome of Herode, although he were a king of great power, but boldly reprooued him for his wicked and abhominable liuing, although for the same he lost his head. But he would rather suffer death (then see God so dishonored, by the breaking of his holye precept and commaundements) then to suffer whoredome to be vnrebuked, euen in a king. If whordome had bene but a pastime, a dalliance, and not to be passed of (as many count it now a dayes) truely John had bene more then twise madde, if he would haue hadde the displeasure of a king, if hee would haue bene cast into prison, and lost his heade for a trifle. But John knew right well how filthy, stincking, and abhominable the sinne of whordom is in the sight of God, therfore wold not he leaue it vnrebuked, no not in a king. If whordome be not lawfull in a king, neither is it lawfull in a subiect. If whoredome be not lawfull in a publike or cõmon officer, neither is it lawfull in a priuate person. If it be not lawfull neither in king, nor subiect, neither in common officer, nor priuate person, truely then it is lawful in no man nor woman, of whatsoeuer degree

Rom. 6.

1. Iohn. 3.

Iohn. 8.

Rom. 6.

or age they be. Furthermore in the Acts of the Apostles we reade, that when the Apostles and elders with the whole congregation, were gathered together to pacifie the hearts of the faithfull dwelling at Antioch, (which were disquieted through the false doctrine of certaine Jewish Preachers) they sent word to the brethren, that it seemed good to the holy Ghost, and to them, to charge them, with no more then with necessary things: among other, they willed them to abstaine from idolatry and fornication, frō which (said they) if ye kæpe your selues, ye shall do well. Note here how these holy & blessed fathers of Christes Church, would charge the congregation with no mo things then were necessarie. Marke also how among those things, from the which they commaunded the brethren of Antioch to abstaine, fornicacion and whoredome is numbred. It is therefore necessarie, by the determination and consent of the holy Ghost, and the Apostles and Elders, with the whole congregation, that as from idolatrie and superstition, so likewise wee must abstaine from fornication and whoredome. It is necessarie vnto saluation to abstaine from idolatrie: So is it to abstaine from whoredome. Is there any nigher way to lead vnto damnation, then to be an idolater? No. Euen so, neither is there anie nearer waye to damnation, then to be a fornicatour and an whoremonger. Now where are those people, which so lightly esteeme breaking of wedlocke, whoredome, fornication and adultry: it is necessary, saith the holy ghost, the blessed Apostles, the elders with the whole congregation of Christ, it is necessary to saluation (say they)

they) to abstaine from whoredome. If it be necessary vnto saluation, then woe be to them which neglecting their saluation, giue their mindes to so filthy and stinking sinne, to so wicked vice, to such detestable abhommination.

## *The second part of the Sermon* against Adultery.

YOu haue bene taught in the first part of this sermon against adultery, how that vice at this daye raigneth most aboue all other vices, and what is meant by this word (adultery) and howe holy Scripture dissuadeth or discounsaileth from doing that filthye sinne, and finally what corruption commeth to mans soule thorough the sinne of adultery. Nowe to proceede further, let vs heare what the blessed Apostle S. Paul sayeth to this matter, writting to the Romaines, he hath these wordes: Let vs cast away the workes of darkenesse, and put on the armour of light. Let vs walke honestlye as it were in the day time, not in eating and drincking, neither in chambering and wantonnesse, neither in strife and enuiyng, but put ye on the Lord Iesus Christ, and make not prouision for the flesh to fulfill the lustes of it. Here the holy Apostle exhorteth vs to cast away the workes of darkenesse, which (among other) hee calleth glottonous, eating, drincking, chambering, and wantonnesse, whiche are all minysters vnto that vice, and preparations to induce and bring in the Rom. 13.

filthy

filthy sinne of the flesh. Hee calleth them the deedes and workes of darkenesse, not only because they are
Iohn. 3. customably in darkenesse, or in the night time (for euery one that doeth euill, hateth the light, neither commeth he to the light, least his workes should be reproued) but that they leade the right waie vnto that vtter darkenesse, where weeping and gnashing of teeth shalbe. And he saith in an other place of the same Epistle, they that are in the flesh, cannot
Math. 13. please God: Wee are detters, not to the flesh, that we should liue after the flesh, for if we liue after the flesh, we shall die. Againe he sayth: flee from whor-
Rom. 8. dome, for euerye sinne that a man committeth, is without his body: but whosoeuer committeth whordome, sinneth against his owne bodie. Doe yee not know, that your members are the Temple of the
2. Cor, 6. holy Ghost, which is in you, whome also ye haue of God, and ye are not your owne? For ye are dearly bought: glorifie God in your bodies. &c. And a little before he sayth, do ye not know that your bodies are the members of Christ? shall I then take the members of Christe, and make them the members of an whore? God forbid. Doe yee not knowe, that he which cleaueth to an whore, is made one body with her? There shalbe two in one fleshe (sayth he) but he that cleaueth to the Lord, is one spirite. What godly words doth the blessed Apostle Saint Paul bring forth here to dissuade and discounsel vs from whordome and all vncleanes? Your members (saith he) are the temple of the holy Ghost, which whosoeuer hoth defile, God will destroy him, as saith S. Paul. If we be the Temple of the holye Ghost, howe vnfit-

vnfitting then is it, to driue that holy spirit from vs through whordome, and in his place to set the wicked spirites of vncleannesse and fornication, and to be ioyned, and doe seruice to them? Yee are dearely bought (saith he) therefore glorifie God in your bodies. Christ that innocent lamb of God, hath bought vs from the seruitude of the diuell, not with corruptible gold and siluer, but with his most pretious and deare harte bloud. To what intent? that we should fal againe into our old vncleanes and abhominable liuing? Nay verily: but that we shoulde serue him al the dayes of our life, in holinesse and righteousnesse, that we should glorifie him in our bodies, by purity and cleanenesse of life. Hee declareth also that our bodies are the members of Christ. How vnseemelie a thing is it then to cease to be incorporate or imbodied and made one with Christ, and through whordome to be inioyned & made all one with an whore? what greater dishonor or iniury can we do to Christ, then to take away from him the members of his body, and to ioyne them to whores, diuels and wicked spirits? And what more dishonour can we do to our selues, then through vncleanes, to loose so excellent a dignitie and freedome, and to become bondslaues, and miserable captiues to the spirites of darknesse? Let vs therefore consider, first the glorye of Christ, then our estate, our dignitie, and freedome, wherein God hath set vs, by giuing vs his holy spirite, and let vs valiantly defend the same against Sathan, and all his craftie assaults, that Christ may be honored, and that we lose not our libertie or freedome, but still remaine in one spirite with him.

1. Pet. 1.

Esay. 38. Luke. 1.

More-

Ephes. 1. Moreouer, in his Epistle to the Ephesians, the blessed apostle willeth vs to be so pure and free from adultery, fornication, and all vncleanesse, that wee not once name them among vs (as it becommeth Saints) nor filthynesse, nor foolishe talking, nor iesting, which are not comelye, but rather giuing of thankes, for this ye know (sayth he) that no whoremonger either vncleane person, or couetous person, (which is any idolater) hath anye inheritaunce in the kingdome of Christ and GOD. And that we shoulde remember to be holy, pure, and free from all vncleanesse: The holy Apostle calleth vs Saints, because we are sanctified & made holy by the bloud of Christ, through the holy ghost.

Gala. 10. 1. Cor. 6.

Now if we be Saints, what haue we to do with the manners of the heathen? Saint Peter saith, as he which called you is holy, euen so be yee holy also in your conuersation, because it is written: Be yee holy, for I am holy. Hitherto haue we heard how greeuous a sinne fornication and whoredome is and howe greatly God doeth abhorre it throughout the whole Scripture: How can it any otherwise bee then a sinne of most abhomination, seeing it maye not once be named among the christians, much lesse it may in any point be committed. And surely if we would weigh the greatnes of this sinne, and consider it in the right kinde, wee should find the sinne of whoredome, to be that most fylthy lake, foule puddle and stincking sincke, whereinto all kinds of sinnes and euils flowe, where also they haue their resting place and abiding.

1. Pet. 1.

Leuit. 11. & 19.

For hath not the adulterer a pride in his whore-

dome?

dome? As the wise man sayth, they are glad when they haue done euill, and reioyce in things that are starke naught. Is not the adulterer also idle, and delighteth in no godly exercise, but onely in that his most filthy and beastly pleasure? Is not his minde pluckt, and vtterly drawne away from all vertuous studies, and fruitfull labours, and onelye giuen to carnal and fleshly imagination? doth not the whoremonger giue his minde to gluttony, that he may be the more apt to serue his lusts and carnal pleasures? Doth not the adulterer giue his minde to couetousnes, and to polling and pilling of other, that he may be the more able to maintaine his harlots & whores, and to continue in his filthye and vnlawfull loue? Swelleth he not also with enuie against other, fearing that his pray should bee allured and taken away from him? Againe, is he not yrefull, and repleniſhed with wrath and displeasure, euen againste his best beloued, if at any time his beastly and diuilish request be letted? What sinne, or kinde of sinne is it that is not ioyned with fornication and whoredome? It is a monster of many heads: it receiueth all kinds of vices, and refuseth all kinds of vertues. If one seueral sinne bringeth damnation, what is to be thought of that sin, which is accompanied with al euils, & hath waiting on it whatsoeuer is hatefull to God, damnable to man, and pleasant to Sathan?

Greate is the damnation that hangeth ouer the heades of fornicatours and adulterers. What shall I speake of other incommodities, which issue, and flowe out of this stincking puddle of whoredome? Is not that treasure, which before all other is most

regarded

regarded of honest persons, the good fame & name of man and woman, lost through whoredome? what patrimony or liuelode, what substance, what goods what riches doth whoredome shortly consume and bring to naught? what valiantnes and strength is many times made weak, and destroyed with whoredome? what wit is so fine, that is not doted and defaced through whoredome? what beuty (although it were neuer so excellent) is not disfigured through whoredome? Is not whoredome an enemie to the pleasaunt flower of youth, and bringeth it not gray hayres and olde age before the time? what gift of nature (although it were neuer so precious) is not corrupted with whoredome? Come not the frenchpocks, with diuers other diseases, of whoredome? From whence come so many bastardes and misbegotten children, to the high displeasure of God and dishonour of holy wedlock, but of whoredome? How many consume all their substance and goodes, and at the last fall into such extreme pouertie, that afterward they steale, and so are hanged through whoredome? what contention and man-slaughter commeth of whoredome? How many maydens be deflowred, how many wiues corrupted, howe manye widowes defiled through whoredome? How much is the publike and common weale impouerished and troubled through whoredome? How much is Gods worde contemned and depraued through whoredome and whoremongers? Of this vice commeth a great part of the diuorces which (now a daies) be so commonly accustomed and vsed by mens priuate authoritie, to the great displeasure of God, and the

breach

breach of the most holy knot and bonde of matrimonie. For when this moste detestable sinne is once crept into the breast of the adulterer, so that he is intangled with vnlawfull and vnchaste loue, straight waies his true and lawfull wife is dispised, her presence is abhorred: her companye stincketh, and is loathsome, whatsoeuer she doth is dispraised: there is no quietnes in the house, so long as she is in sight: therefore to make short tale, she must away, for her husbande can brooke her no longer. Thus through whoredome, is the honest and harmelesse wife put away, and an harlot receiued in her steade: and in like sorte, it happeneth manye times in the wife towards her husband. O abhomination: Christ our Sauiour, very God and man, comming to restore the law of his heauenly father, vnto the right sence, vnderstanding, & meaning, (among other things) reformed the abuse of this law of God. For where as the Jewes vsed a long sufferance, by custome, to put away their wiues, at their pleasure, for euerye cause: Christ correcting that euill custome, did teach, that if any man put away his wife, and marieth another, for any cause, except only for adultery (which then was death by the law) he was an adulterer, & forced also his wife so diuorsed, to commit adulterye, if she were ioyned to any other man, & the man also so ioyned with her, to commit adultery. Math. 19.

In what case then are these adulterers, which for the loue of an whore, put away their true and lawful wife, against all law, right, reason, and conscience? O damnable is the state wherein they stand. Swift destruction shall fall on them, if they

repent not and amende not: For God will not euer suffer holy wedlock thus to bee dishonoured, hated and despised. He will once punish this fleshly and lycentious maner of liuing, and cause that this holy ordinance shalbe had in reuerence and honour. For surely wedlocke (as the Apostle saith) is honourable among all men, and the bed vndefiled: But whoremongers and fornicators God will iudge, that is to say, punish and condemne. But to what purpose is this labor taken, to discribe and set forth the greatnes of the sinne of whordome and the commodities that issue and flowe out of it, seeing that breath and tongue shall sooner faile anye man, then hee shall or may be able to set it out according to the abhomination and heinousnesse thereof? Notwithstanding this is spoken to the intent that all men shoulde flee whoredome, and liue in the feare of God: GOD graunt that it may not be spoken in vaine.

Heb. 3.

## *The third part of the Sermon* àgainst Adultery.

IN the second part of this sermon against adultery that was last read: you haue learned how earnestly the scripture warneth vs to auoide the sinne of adultery, and to imbrace cleanenesse of life: and that through adultery, wee fall into all kindes of sinnes, and are made bondslaues to the diuell: through cleanesse of life wee are made members of Christ: and finallye, how far adultery bringeth a man from all godlynes,

and

and driueth him headlong into all vices, mischiefe and misery. Now will I declare vnto you in order, with what greeuous punishments God in times past plagued adultery, and how certaine worldlye princes also did punish it, that ye may perceiue that whoredome and fornication be sinnes no lesse detestable in the sight of God to all good men, then I haue hitherto vttered. In the first booke of Moses, we reade that when mankind begamne to be multiplied vppon the earth, the men and women gaue their mindes so greatly to fleshly delight, and filthy pleasure, that they liued without all feare of God. God seeing this their beastly and abhominable liuing: and perceiuing that they amended not, but rather increased daylye more and more in their sinful and vncleane maners, repented that euer he had made man: and to shew how greatly he abhorreth adultery, whoredome, fornication, and al vncleanes, he made all the fountaines of the deepe earth to burst out, & the sluces of heauen to bee opened, so that the rain came down vpon the earth by the space of fourty dayes & fourty nights, and by this means destroied the whole world, and al mankind, eight persons, onely excepted, that is to say, Noy the Preacher of righteousnesse, as S. Peter calleth him (and his wife, his three sonnes and their wiues. O what a greeuous plague did God cast here vpon all liuing creatures for the sinne of whoredome? For the which GOD tooke vengeaunce, not onely of man, but of all Beastes, Foules, and all liuing creatures. Gene. 6. Manslaughter was committed before, yet was not the worlde destroyed for that: but for whore-

dome all for the world (fewe onely except) was ouer-flowed with waters, & so perished. An example worthy to be remembred, that ye may learne to fear god.

Gene. 19. We read againe, that for the filthy sin of vncleannesse, Sodome and Gomorre, and the other Cities nigh vnto them, were destroyed by fyre and brimstone from heauen, so that there was neither man, woman, child nor beast, nor yet anything that grew vpon the earth there left vndestroyed. Whose heart trembleth not at the hearing of this history? Who is so drowned in whoredome and vncleanes, that will not now for euer after leaue this abhominable liuing, seeing that God so grieuously punisheth vncleannesse, to raine fire and brimstone from heauen, to destroye whole Cities, to kill man, woman and childe, and all other liuing creatures there abiding, to consume with fire all that euer grewe? what can

Gene, 13, bee more manifest tokens of GODS wrath and vengeaunce against vncleannesse and impuritie of life? Marke this historie (good people) and fear the vengeaunce of God. Doe you not reade also, that

Gene. 20. God did smite Pharao and his house with great plagues, because that he vngodly desired Sara the wife of Abraham? Likewise read we of Abimelech king of Gerar, although he touched her not by carnall knowledge. These plagues and punishments did God caste vpon filthy and vncleane persons before the lawe was giuen (the lawe of nature onely reigning in the hearts of men) to declare how great loue he had to matrimonie and wedlock, and again, how much he abhorred adultery, fornication, and all vncleanesse. And when the lawe that forbad whore-

dome

dome was giuen by Moyses to the Iewes, did not God commaund that the breakers therof shoulde be put to death? The wordes of the law be these: who so committeth adultery with anye mans wife, shall die the death both the man and the woman, because he hath broken wedlock with his neighbours wife. In the law also it was commaunded, that a damosell & a man taken together in whordome shoulde be both stoned to death. In an other place we also read that God commaunded Moyses to take all the head Rulers, and Princes of the people, & to hang them vpon gibbets openlye, that euerye man might see them, because they either committed, or dyd not punish whoredome. Againe, dyd not God send such a plague among the people for fornication, and vncleanenesse, that there died in one day three & twentie thousand? I passe ouer for lacke of time, manye other Histories of the holy Bible, which declare the greeuous vengeaunce, and heauie displeasure of God against whoremongers and adulterers. Certes this extreme punishment appointed of God, sheweth euidently how greatly God hateth whordome. And let vs not doubt, but that God at this present abhorreth all manner of vncleanesse, no lesse then he did in the old law, and will vndoubtedly punish it, both in this worlde, and in the world to come. For hee is a GOD that can abide no wickednesse: therefore ought it to be eschewed of all that tender the glorie of God, and the saluation of their owne soules. Leuit. 22. Num. 25. Psal. 5.

Sainct Paul sayeth: All these thinges are written for our example, and to teache vs the feare of 1. Cor. 10.

God, and the obedience to his holy law. For if God spared not the naturall braunches, neither will hee spare vs that be but grafts, if we committe like offence. If God destroyed manye thousandes of people, many Cities, yea the whole world, for whoredome, let vs not flatter our selues, and thinke wee shall escape free, and without punishment. For hee hath promised in his holy lawe, to sende most greeuous plagues vpon them that transgresse, or breake his holy commaundemenes. Thus haue we heard howe GOD punisheth the sinne of adultery: let vs now heare certaine lawes, which the ciuill Magistrates deuised in diuers countryes, for the punishment thereof, that we may learne how vncleannes hath euer bene detested in all well ordred cities and common-wealths, & among al honest persons. The law amõg the Lepreians was this, that when any were taken in adultry, they were bound and caried three daies throwe the Citie, and afterwarde as long as they liued, were they dispised, & with shame and confusion counted as persons voyde of all honestie. Among the Locrentians, the adulterers haue both theyr eies thrust out. The Romaines in times past, punished whoredome, somtime by Fyre, somtime by swoorde. If anye amonge the Egyptians hadde bene taken in adulterye, the Lawe was, that he shoulde openly in ỹ presence of all the people bee scourged naked with whipps, vnto the number of a thousande stripes, the woman that was taken with him had her nose cut off whereby shee was knowen euer after, to bee a whore, and therfore to be abhorred of all men. Among the Arabians,

bians, they that were taken in adulterie, had their heads ſtrikē from their bodies. The Athenians puniſhed whoredome by death in like maner. So likewiſe did the barbarous Tartarians. Amonge the Turks euen at this day, they that be taken in adulterie, both man & woman are ſtoned ſtraight waye to death without mercie. Thus wee ſee what godly acts were deuiſed in times paſt of the high powers, for the putting away of whoredome, and for the mainteining of holy matrimonie, or wedlock & pure conuerſation. And the authors of theſe acts were no chriſtians, but the heathen: yet were they ſo enflamed, with the loue of honeſtie and pureneſſe of life, that for the maintenance and conuerſation or keeping vp of that, they made godly ſtatutes, ſuffering neither fornication, or adulterie to raigne in their realmes vnpuniſhed. Chriſt ſaid to the people, The Niniuites ſhall riſe at the iudgement with this nation (meaning the vnfaithfull Jewes) and ſhall condemne them: for they repented at the preaching of Jonas, but beholde (ſaith he) a greater then Jonas is here (meaning him ſelfe) and yet they repent not. Shall not (thinke you) likewiſe the Locrenſians? Arabians, Athenians, with ſuch other, ryſe vp at the iudgement and condemne vs, forasmuch as they ceaſſed from whoredome at the commaundement of man, and we haue the lawe and manifeſt preceptes and commaundementes of God, and yet forſake wee not our filthie conuerſation? truly, truly it ſhall be eaſier at the day of iudgement, to theſe heathen, than to vs, except we repent & amend. For though death of bodie ſeemeth to vs a greeuous pu- Luke. 3. 1.

nishment in this world for whoredome: yet is that paine nothinge in comparison of the greeuous torments which adulterers, fornicators, and all vncleane persons shall suffer after this life. For al such shall bee excluded and shutte out of the kingdome of heauen, as Saynct Paule saeyth: Bee not de-
1. Cor. 6. ceiued, for neither whoremongers, nor worship-
Gala. 5. pers of Images, nor adulterers, nor weakelinges,
Ephes. 5. nor Sodomites, nor theeues, nor couetous persons nor drunkerds, nor curssed speakers, nor pillers, shall inherite the kingdome of God. And S. John in his Reuelation saith: That whoremongers shall haue their part with murderers, sorcerers, enchaunters, lyers, idolaters, and such other, in the Lake which burneth with fire and brimstone, which is the second death. The punishment of the body, although
Apoc. 20. it be death, hath an end: but the punishment of the soule, which S. John calleth the second death, is euerlasting, there shalbe fire and brimstone, ther shall be weeping and gnashing of teeth, the worme that there shal gnawe the conscience of the damned shal neuer die, O whose heart distilleth not euen drops
Matt. 13. of bloud, to heare and consider these things? If we
Luke. 3. tremble and shake at the hearing & naming of these paines, oh what shal they do that shal feele them, that shall suffer them, yea, and euer shall suffer, worldes without ende: God haue mercy vppon vs. Whois now so drowned in sinne, and past all godlynes, that he wil set more by filthy & stinking pleasure (which sone passeth away) then by the losse of euerlasting glory? againe, who will so giue himselfe to the lustes of the flesh, that he feareth nothing at all the paine of

hell

hell fire? But let vs heare how we may eschew the sinne of whoredome and adulterye, that we may walke in the feare of God, and be free from those most grieuous and intollerable torments, which abide for all vncleane persons. To auoid fornication, adultery, and all vncleannes, let vs prouide that aboue all thinges, we may keepe our hearts pure and cleane, from all euill thoughts and carnall lusts: for if that be once infected and corrupt, we fall headlong into all kinde of vngodlines. This shall we easily do if when we feele inwardly, that Satan our olde enimye tempteth vs vnto whoredome, wee by no meanes consēt to his crafty suggestions, but valiantly resist & withstand him by strong faith in the word of God, alleadging against him alwaies in otr heart this commandement of God: Scriptum est, non mœchaberis. It is written, Thou shalt not committe whoredome. It shalbe good also for vs, euer to liue in the feare of God, and to set before our eies, the greeuous threatnings of GOD against all vngodly sinners, and to consider in our mind, how filthy, beastly, & short that pleasure is, whereunto Satan continually stirreth and moueth vs: And agayne, how the paine appointed for that sinne, is intollerable and euerlasting. Moreouer to vse a temperaunce and sobrietie in eating and drinking, to eschewe vncleane communication, to auoyd all filthy company, to flee idelnesse, to delight in reading of holy Scriptures, to watch in godly prayers and vertuous meditation, and at all times, to exercise some godlye trauciles, shall helpe greatly vnto the eschewing of whoredome.

Remedies whereby to auoid fornication and adultery.

And heere are all degrees to bee monished, whether they be married or vnmaried, to loue chastitie and cleanenesse of life. For the married are bound by the lawe of God so purelye to loue one an other, that neither of them seeke any straunge loue. The man must onely cleaue to his wife, and the wife againe onely to her husband: they must so delight one in an others companie, that none of them couet any other. And as they are bound thus to liue togither in all godlinesse and honestie, so likewise is their dutie, vertuously to bring vp their children, and to prouide that they fall not into Sathans snare, nor into any vncleanenesse, but that they come pure and honest vnto holy wedlock, when time requireth. So likewise ought all maisters and rulers, to prouide that no whoredome, nor any point of vncleanenesse be vsed among their seruaunts. And againe, they that are single, and feele in them selues that they cannot liue without the companie of a woman, let them get wiues of their owne, and so liue godly together: For it is better to marie then to burne.

1. Cor. 7. And to auoide fornication, saith the Apostle, let euerie man haue his owne wife, and euerie woman her own husband. Finally, all such as feele in them selues a sufficiencie and habilitie (through the working of gods spirit) to lead a sole and continent life, let them praise God for his gift, and seek all meanes possible to mainteine the same: as by reading of holy scriptures, by godly meditations, by continuall praiers, & such other vertuous exercises. If wee all on this wise will endeuour our selues to eschew fornication, adultry, and all vncleannesse, and lead our

liues

liues in all godlines and honeſty, ſeruing God with a pure and cleane heart, and glorifiyng him in our bodyes by leading an innocent and harmeleſſe life, we may be ſure to be in the nũber of thoſe, of whom our Sauiour Chriſt ſpeaketh in the Goſpell on this manner. Bleſſed are the pure in heart, for they ſhall ſee God: to whome alone be all glory, honour, rule, and power, worldes without end. Amen. Math. 5

## *A Sermon againſt contention* and brawling.

THis daye (good Chriſtian people) ſhall bee declared vnto you, the vnprofitableneſſe and ſhamefull vnhoneſtie of contention, ſtrife, and debate, to the intent, that when you ſhall ſee as it were in a Table paynted before our eyes, the euill fauouredneſſe and deformitie of this moſte deteſtable vice, your ſtomackes maye bee mooued to riſe againſte it, and to deteſt and abhorre that ſinne, which is ſo muche to bee hated, and pernitious and hurtfull to all men. But amonge all kindes of contention, none is more hurtfull then is contention in matters of religion. Eſchew (ſayth Saint Paule) 1, Tim. 2. foliſh and vnlearned queſtions, knowing that they 1. Tim. 2. bręde ſtrife. It becommeth not the Seruaunt of God to fight, and ſtriue, but to be meeke towarde al men. this contention and ſtrife, was in S. Paules time amonge the Corinthians, and is at this time, among vs Engliſhe men. For too manye there bee

which

which vpon the Ile benches or other places, delight to set forth certaine questions, not so much pertayning to edification, as to vaine glory and shewing forth of their cunning, & so vnsoberly to reason and dispute, that when neither part will giue place to other, they fall to chiding and contention, and sometime from whot wordes, to further inconuenience. Saint Paule coulde not abide to heare among the Corinthians, these wordes of discorde and dissention, I holde of Paule, I of Cephas, and I of Apollo: 1.Cor. 3. What woulde he then saye, if he heard these wordes of contention (which be nowe almost in euery mans mouth:) He is a Pharisee, he is a Gospeller, he is of the newe sort, hee is of the olde fayth, hee is a newe broched brother, he is a good Catholike father, he is a Papist, he is an heretike. Oh how the Church is diuided: Oh how the cities be cut and mangled: Oh how the coat of Christe that was without seame, is all to rent and torne: Oh bodie mystical of Christe, where is that holy & happie vnitie, out of the which whosoeuerhe is, is not in Christ: (If one member be pulled from another, where is the bodie: If the bodie be drawen from the head, where is the life of the bodie: We cannot be ioyned to Christe our head, except we be glewed with concord & charity one to another. For he that is not of this vnitie, is not of the Church of Christ, which is a congregation or vnitie together, and not a diuision. S. Paule saith, that as 2.Cor. 3. long as emulation or enuying, cõtention, & factions or sectes bee amonge vs, wee be carnall, and walke according to the fleshly man. And Sainte James 1.Iam. 3. sayth, If yee haue bitter emulation, or enuying and con-

contention in your hearts, glory not of it: for where as contention is, there is vnſteadfaſtnes, and all euill deedes. And why do we not heare Saint Paul, which prayeth vs, whereas he might commaunde vs, ſaying, I beſeeche you in the name of our Lorde Ieſus Chriſt, that you will ſpeake all one thing, and that there be no diſſention among you but that you will be one whole body, of one minde, and of one opinion in the trueth. If his deſire be reaſonable and honeſt, why doe not we graunt it? if his requeſt be for our profite, why doe we refuſe it? And if we liſt not to heare his petition of prayer, yet let vs heare his exhortation, where he ſayeth, I exhort you that you walke as it becommeth the vocation in which you be called, with all ſubmiſſion and meekneſſe, with lenitie and ſoftneſſe of minde, bearing one another by charitie, ſtudying to keepe the vnitie of the ſpirite, by the bond of peace: For there is one bodie, one ſpirite, one fayth, one baptiſme. There is (ſayth he) but one bodie, of the which he can be noe liuelie member, that is at variaunce with the other members. There is one ſpirite, which ioyneth and knitteth all thinges in one. And howe can this one ſpirite raigne in vs, when we among our ſelues be diuided? There is but one fayth, and howe can wee then ſay, He is of the olde faith, and he is of the newe faith? There is but one baptiſme, and then ſhall not all they which be baptized be one? Contention cauſeth deuiſion, wherefore it ought not to be among Chriſtians, whom one fayth, and baptiſme ioyneth in an vnitie. But if we contemne S. Pauls requeſt and exhortation, yet at the leaſt, let vs regarde his 1. Cor. 1. Epheſ. 4.
earneſt

earnest entreating, in the which he doeth verie earPhil. 1. nestly charge vs, & (as I may so speake) coniure vs in this forme and maner, If ther be any consolation in Christ, if there be any comfort of loue, if you haue any felowship of the spirit, if you haue any bowels of pitie and compassion, fulfill my ioy, being all like affected, hauing one charitie, beeing of one minde, of one opinion, that nothing be done by contention, or vaine glory. Who is he, that hath any bowels of pitie, that will not bee moued with these wordes, (which be more sharp then any two edged sworde) may not cut and breake a sunder? wherefore let vs endeuour our selues to fulfill Sainct Paules ioye here in this place, whiche shall be at lengthe to our great ioye in an other place. Let vs so reade the How we should reade the scripture. Scripture, that by reading thereof, wee may bee made the better liuers, rather then the more contentious disputers. If any thing bee necessarie to bee taught, reasoned, or disputed, let vs doe it with all meekenesse, softnes and lenitie. If any thing shall chance to be spoken vncomely, let one beare anothers frayltie. He that is faultie, let him rather amende, then defende that which he hath spoken amisse, least hee fall by contention from a foolish errour, into an obstinate heresie: for it is better to giue place meekelye then to wiume the victorie with the breach of charitie, which chaunceth when euerie mã will defende his opinion obstinately. If wee bee Christian men, why do we not follow Christ, which Math. 10 saith, Learne of mee, for I am meeke and lowly in hart? A disciple must learn the lesson of his Scholemaister, and a seruant must obey the commaundement

ment of his maister. Hee that is wise and learned, (saith Saint James) let him shew his goodnes by his good conuersation, and sobernes of his wisedome. For where there is enuie and contention, that wisedome cõmeth not from god, but is worldly wisedome, mans wisedome and diuilish wisedome. For the wisedome that cõmeth from aboue from the spirit of God, is chast and pure, corrupted with no euill affections: it is quiet, meeke, and peaceable, abhorring all desire of contention: it is trattable, obedient not grudging to learne, and to giue place to them that teach better for their reformation. For there shall neuer bee an ende of stryuing and contention, if wee contende who in contention shall be maister, and haue the ouer hande: if wee shall heape errour vpon errour if wee continue to defende that obstinately, which was spoken vnaduisedly. For truth it is, that stifnesse, in maintaining an opinion, breedeth contention, brawling, and chiding, which is a vice among all other most pernicious and pestilent to common peace and quietnesse. And as it standeth betwixt two persons and parties (for no man commonly doeth chide with himselfe) so it comprehendeth two most detestable vices: the one is picking of quarells, with sharp and contentious words: the other standeth in frowarde aunswearing, and multiplying euill wordes againe. The firste is so abhominable, that Sainct Paule sayeth: If any that is called a brother, be a worshipper of Idols, a brawler, a picker of quarelles, a theefe or an extortioner, with him that is such a man, see that yee eate not. Nowe heare consider that Saint Paule numbreth

Iames. 3.

1. Cor. 5.

A gainſt quarel, picking.

byeth a ſcholder, a brawler, or a picker of quarreles, among theeues and idolaters, & many times commeth leſſe hurt of a theefe, then of a rayling tongue: for the one taketh away a mans good name, the other taketh but his riches, which is of much leſſe value and eſtimation, then is his good name. And a thæfe hurteth but him from whom he ſtealeth: but he that hath an euill tongue, troubleth all the town where he dwelleth, and ſometime the whole countrie. And a rayling tongue is a peſtilence ſo full of
1. Cor. 6. contagiouſneſſe, that S. Paule willeth Chriſtian men to forbeare the companie of ſuch, and neyther to eate nor drinke with them. And whereas he will not that a Chriſtian woman ſhould forſake her husband, although he be an Infidel, or that a Chriſtian ſeruant ſhould depart from his maiſter, which is an Infidel and heathen, and ſo ſuffer a Chriſtian man to keepe companie with an Infidel: yet he forbiddeth vs to eate or drinke with a ſcholder, or quarrel-
1. Cor. 6. picker. And alſo in the ſixte Chapter to the Corinthians he ſaith thus. Bee not deceiued, for neyther fornicators, neyther worſhippers of Idols, neyther thæues, nor drunkards, nor curſſed ſpeakers ſhall dwell in the kingdome of heauen. It muſt needs be a greate faulte, that doth moue and cauſe the father to diſinherite his naturall ſonne. And howe can it otherwiſe bee, but that this curſſed ſpeaking muſte needes be a moſt damnable ſinne, the which doeth cauſe God our moſt mercifull and louing father, to depriue vs of his moſt bleſſed kingdome of heauen? Againſt the other ſinne that ſtandeth in requiting taunt for taunt, ſpeaketh Chriſt himſelfe, ſaying:

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I say vnto you, resist not euill, but loue your enimies, and say well by them, that say euill by you, do well vnto them that doe euill vnto you, and pray for them that doe hurt and persecute you, that you may be the children of your father which is in heauen, who suffereth his sunne to rise both vpon good and euill, and sendeth his raine both vppon the iust and vniust. To this doctrine of Christ agreeth very well the teaching of S. Paul, that chosen vessell of God, who ceaseth not to exhort and call vpon vs, saying. Blesse them that curse you, blesse I say, and curse not, recompence to no man euill for euill, if it be possible (as much as lieth in you) liue peaceably with all men. Against frowarde answearing. Math. 5. Rom. 12.

## *The second part of the Sermon* against contention.

IT hath bene declared vnto you in this Sermon against strife and brawling, what great inconuenience commeth thereby, speacially of such contention as groweth in matters of religion: and howe when as no man will giue place to an other, there is none end of contention and discord: and that vnity which God requireth of Christians, is vtterly thereby neglected and broken: and that this contention standeth chiefly in two poyntes, as in picking of quarrels and making of frowarde answers. Nowe ye shall heare Sainct Paules wordes, saying, Dearely beloued, auenge not your selues, but rather giue Deut. 32.

place vnto wrath, for it is written, vengeaunce is mine, and I will reuenge, saith the Lord. Therfore if thine enemy hunger feed him, if he thirst giue him drinke: be not ouercome with euill, but ouercome euil with goodnes. All these be the words of S. Paul but they that be full of stomacke, and set so much by themselues, that they may not abide so much as one euill worde to be spoken of them, peraduenture will say: If I be reuiled, shall I stand still like a Gose, or a fole, with my finger in my mouth? shall I bee such an idiote & dizard, to suffer euery man to speake vpō me what they list, to rail what they list, to spew out all thir venome against mee at their pleasures? Is it not conuenient that hee that speaketh euill, should be answered accordingly? If I shall vse this lenitie and softnesse, I shall both increase mine enemies frowardnesse, and prouoke other to doe like.

An obiection.

Suche reasons make they that can suffer nothing, for the defence of their impacience. And yet if by frowarde answearing to a froward person, there were hope to remedy his frowardnesse, he should lesse offend that he should answere, doing the same not of ire or malice, but onely of that intent, that he that is so froward or malicious, may be reformed. But hee that cannot amend an other mans fault, or cannot amend it without his own fault, better it were that one should perishe, then two. Then if he cannot quiet him with gentle wordes, at the least, let him not follow him in wicked and vncharitable wordes. If he can pacify him with suffering, let him suffer, and if not, it is better to suffer euil, then to do euil, to say wel, then to say euil. For to speake wel against euil,

An answere.

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commeth of the spirite of God: but to render euil for euil, commeth of the contrary spirite. And he that cannot temper nor rule his own anger, is but weak and feeble, and rather more like a woman or a child then a strong man. For the true strength and manlinesse is to ouercome wrath, and to dispise iniuries, and others mens folishnes. And besides this, he that shal dispise the wrong done vnto him by his enemy, euery man shal perceue that it was spoken or done wythout cause: whereas contrarie, hee that dothe fume and chafe at it, shal helpe the cause of his aduersarie, giuing suspition that the thing is true. And in so going about to reuenge euill, wee shew our selues to be euill, and whyle we wil punish and reuenge another mans follie, wee double and augment our owne follie. But manie pretences fynde they that bee willfull, to colour their impatience. Mine enimie, say they, is not worthy to haue gentle words or deedes, being so full of malice or frowardnesse, The lesse he is worthie, the more arte thou therefore allowed of God, and the more arte thou commended of Christe, for whose sake thou shouldest render good for euill, because hee hath commaunded thee, and also deserued that thou shouldest so doe. Thy neyghbour hath peraduenture wyth a worde offended thee: call thou to thy remembrance wyth howe manye wordes and deedes howe greeously thou haste offended thy Lorde God. What was man, when Christ died for him? was he not his enimie, and vnworthy to haue his fauour and mercy? Euen so with what gentlenesse and patience dooth hee forbeare and

tollerate and suffer thee although he is daily offended by thee? Forgiue therefore a light trespasse to thy neighbour, that Christ may forgiue thee manye thousands of trespasses, which art euery day an offender. For if thou forgiue thy brother, beeing to thee a trespasser, then hast thou a sure signe and token, that God will forgiue thee, to whome all men bee debters and trespassers. How wouldest thou haue God mercifull to thee, if thou wilt be cruel vnto thy brother? Canst thou not find in thy heart to do that towards another that is thy fellow, which GOD hath done to thee, that art but his seruaunt? Ought not one sinner to forgiue another, seeing that Christ which was no sinner did pray to his father for the that without mercy & dispitefully put him to death?

1. Pet. 2. Who, when he was reuiled, did not vse reuiling wordes againe, and when he suffered wrongfullye, he did not threaten, but gaue all vengeaunce to the iudgement of his father which iudgeth rightfullie. And what crakest thou of thy head, if thou labour not to be in the bodie? Thou canst be no member of

Esay. 4. Christ, if thou folow not the steppes of Christ: (who as the Prophete sayeth) was ledde to death like a Lambe, not opening his mouth to reuiling, but opening his mouth to praying for them that crucified him, saying: Father, forgiue them, for they cannot tell what they doe. The which example, anone after Christ, S. Steuen did follow, and after S. Paul.

Luke. 23. Act. 7. We bee euill spoken off (saith hee) and wee speake well: wee suffer persecution, and take it patientlye: When curse vs, and we gentle intreat, Thus S. Paul taught that he did, & he did that he taught.

Blesse

Blesse you (saith he) them that persecute you: blesse you, and curse not. Is it a great thing to speake well to thine aduersarye, to whome Christ doth commaund thee to doe well? Dauid when Simei did call him al to naught, did not chide again but said patiently. Suffer him to speake euill, if perchance the Lord will haue mercie on mee. Histories be full of examples of heathen men, that tooke very meekely both opprobrious and reprochfull wordes, and iniurious or wrongfull deedes. And shall those heathen excel in patience vs that professe Christ, the teacher and example of all patience? Lisander, when one did rage against him, in reuiling of him, he was nothing moued, but said: Go to, go to, speake against me as much and as oft as thou wilt, and leaue out nothing, if perchaunce by this meanes thou mayest discharge thee of those naughtye thinges, with the which it seemeth that thou art full laden. Manye men speake euill of all men, because they can speake well of no man. After this sort, this wise man auoideth from him, the reprochfull wordes spoken vnto him, imputing and laying them to the natural sickenes of his aduersary. Pericles whē a certaine scoulder, or railing fellow did reuile him, hee aunswered not a worde againe, but went into a gallery, and after towards night, when he went home, this scoulder followed him, raging still more and more, because he sawe the other to set nothing by him: After that he came to his gate (being darke night) Pericles cōmanded one of his seruauntes to light a torch, and to bring the scoulder home to his owne house. He did not onely with quietnesse suffer this brawler pati-

entlye, but alſo recompenced an euil turne with a good turne, & that to his enemy. Is it not ſhame for vs that profeſſe Chriſte, to bee worſe then heathen people, in a thinge chiefly pertaining to Chriſts religion? Shal philoſophie perſwade them, more then gods word ſhall perſwade vs? ſhall naturall reaſon preuail more with them, then religion ſhal with vs? ſhall mans wiſedome leade them to thoſe thinges, whereunto the heauenly doctrine cannot leade vs? what blindeneſſe, wilfulneſſe, or rather madnes is this? Pericles being prouoked to anger with many villanous wordes, anſwered not a worde. But wee ſtirred but with one little worde, what foule worke do we make? Howe do we fume, rage, ſtampe, and ſtare like mad men? Many men, of euery trifle will make a great matter, & of the ſparke of a litle word wil kindle a great fire, taking al things in the worſt part. But how much better is it, & more like to the example and doctrine of Chriſt, to make rather of a great fault in our neighbour, a ſmall faulte, reaſoning with our ſelues after this ſort, hee ſpake theſe wordes, but it was in a ſodayne heat, or the drincke ſpake them, and not he, or he ſpake them at the monition of ſome other, or hee ſpake them beeing ignorant of the truth, he ſpake them not againſt me, but againſte him whome he thought mee to bee, but as touching euill ſpeaking, hee that is readie to ſpeake euill againſt other men, firſte let him examine himſelfe, whether he be faultleſſe and cleare of the fault which he findeth in an other. For it is a ſhame when he that blameth another for any fault, is guilty himſelfe, either in the ſame fault, either in a greater. It

Reaſons to mooue men from quarelpicking.

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is a shame for him that is blind, to call another man blind, & it is more shame for him that is whole blind, to call him blinkard, that is but purblind. For this is to see a strawe in another mans eie, when a man hath a blocke in his owne eye.

Then let him consider, that he that vseth to speak euil, shal commonly be euil spoken of againe. And he that speaketh what he wil for his pleasure, shall be compelled to heare that he woulde not to his displeasure. Moreouer let him remember that saying, that wee shall giue an account for euery idle worde. Matth. 22
Howe much more then shall wee make a reckoning for our sharpe, bitter brauling and chiding wordes, whiche prouoke our brother to be angrie, and so to the breach of his charitie? and as touching euil answering, although wee be neuer so much prouoked by other mens euil speaking, yet we shall not follow their frowardnes by euil answering, if we consider that anger is a kind of madnes, and that he which is angrye, is (as it were for the time) in a phrensie. Reasons to moue men from froward answering.
Wherefore let him beware, least in his furie he speak any thing, whereof afterward hee maye haue iust cause to be sory. And he that wil defend anger that is not fury, but that he hath reason, euen when he is most angry: then let him reason thus with himselfe when he is angry. Now I am so moued and chafed that within a little while after, I shalbe otherwise minded: wherfore thē should I now speak any thing in mine anger, which hereafter, whē I would fainest, cannot be changed? wherefore shall I do any thing nowe, being (as it were) out of my wit, for the which when I shal come to my self again, I shal be

very sadde? Why doeth not reason, why doeth not godlinesse, yea, why doeth not Christ obtaine that thing nowe of mee, which hereafter time shall obtaine of mee? If a man be called an adulterer, vsurer, drunkard, or by any other shamefull name, let him consider earnestly, whether he be so called truly or falsely: if truely, let him amend his fault, that his aduersarie may not after worthylie charge him with such offences: if these thinges be layed against him falsely, yet let him consider whether hee hath giuen any occasion to be suspected of such thinges, and so he may both cut of that suspection, wherof this slaunder did arise, and in other thinges shall liue more warily. And thus vsing our selues, wee may take noe hurt, but rather much good, by the rebukes and slaunders of our enemy. For the reproch of an enemie may be to many men a quicker spurre to the amendment of their life, then the gentle monition of a friende. Philippus the King of Macedonie, when he was euill spoken of by the chiefe Rulers of the Citie of Athens, he did thanke them heartilie, because by them he was made better, both in his wordes and deedes: for I studie (saith he) both by my sayings and doings, to proue them lyers.

The

YE heard in the last lesson of the sermon against strife and brawling, how we may answer them which maintaine their froward sayengs in contention, and that will reuenge with wordes such euill as other men do them, and finallye, how we may according to Gods will order our selues, and what to consider towardes them when wee are prouoked to contention & strife with railing wordes. Now to procede in the same matter, you shall knowe the right way howe to disproue and ouercome your aduersarie and enemie. This is the best waye to improue a mans aduersarie, so to liue, that all which shall knowe his honestie, may beare witnes that he is slandred vnworthily. If the fault whereof he is slandered be such, that for the defence of his honestie, he must needes make answere, let him answere quietly and softly, on this fashion, That those faultes be laide against him falsely. For it is truth that the wise man saith, A softe answere Prou. 15. asswageth anger, and a hard and sharpe answere doth stirre vp rage and furie. The sharpe answere of Nabal, prouoked Dauid to cruel vengeance: but the gentle wordes of Abigail quenched the fire a- 1. Reg. 25 gaine that was all in a flame. And a speciall remedy against malicious tongues, is to arme our selues with patience, meekenesse and silence, least with multiplieng words with the enimie we be made as euill as hee. But they that cannot beare one euill An. obie- word, paraduenture for their owne excuse will al- ction.

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ledge that which is written: He that dispiseth his
Pro. 16. good name, is cruell. Also we read, Answere a fole according to his foolishnes. And our Lorde Jesus dyd hold his peace at certaine euill sayings: But to
Iohn 19. some he answered diligently. He heard men cal him a Samaritan, a Carpenters son, a wine drinker, & he held his peace: but whē he heard them say, Thou hast the diuell within thee, he answered to that earnestly. Truth it is indeed, that there is a time, when
Answere. it is conuenient to answere a fole according to his foolishnesse, least he should seeme in his own conceit to be wise. And sometime it is not profitable to answere a fole according to his foolishnesse, least the wise man be made like to the foole. When our infamie, or the reproch that is done vnto vs, is ioined with the perill of manye, then it is necessarie in answering, to be quicke and readie. For we read that many holy men of good zeales, haue sharply & feircely both spoken and answered tyrants and euil men: which sharpe wordes came not of anger, rancor, or malice, or desire of vengeance, but of a feruent desire to bring them to the true knowledge of God, and from vngodly liuing, by an earnest & sharpe rebuke & chiding. In this zeale, S. Iohn Baptist cal-
Matth. 3. led the Pharisees, Adders brood: and S. Paul cal-
Galat. 3. led the Galathians, fooles: & the men of Creet, he cal-
Titus 1. led liers, euill beasts, and sluggish bellies, & the false
Philip. 3. Apostles, he called dogs, and craftie workmen. And his zeale is godly, and to be allowed, as it is plainely proued by the example of Christ, who although he
Matth. 23 were the fountaine and springe of all meekenesse, gentlenesse, and softnesse: yet he called the obstinate

Scribes

Scribes & Pharisees, blinde guides, fooles, painted graues, hypocrites, Serpents, Adders brood, a corrupt & wicked generation. Also hee rebuketh Peter eagerly, saying, Go behind me satan. Likewise S. Paul reproueth Elimas, saying, O thou ful of al craft and guile, enimie to all iustice, thou ceasest not to destroy the right waies of God: and now loe, the hand of the Lord is vpon thee, & thou shalt be blinde, and not see for a time. And S. Peter reprehendeth Ananias verie sharply, saying, Ananias, howe is it that satan hath filled thy hart, that thou shouldest lie vnto the holy ghost? This zeale hath bene so feruent in many good men, that it hath stirred them not onely to speake bitter & eager words, but also to do things, which might seeme to some to be cruel, but in deede they be very iust, charitable, and godly, because they were not done of ire, malice, or contentious minde, but of a feruent minde, to the glory of God, and the correctiō of sin, executed by men called to that office. For in this zeale our Lorde Jesus Christ did driue with a whip the buiers & sellers out of the Temple. In this zeale Moses brake the two tables which he had receiued at gods hand, when he saw the Israelites dauncing about the Calfe, & caused to bee killed 24000. of his owne people. In this zeale Phinees the son of Eleazer, did thrust through w̄ his sworde, Zamrie & Cosby, whom he founde togither ioined in the act of lecherie. Wherefore now to returne againe to contentious words, & specially in matters of religion, and gods worde (which woulde be vsed with all modestie, soberneſſe, and chastitie) the wordes of S. James ought to be well marked, and borne

Mat. 16.

Acts. 13.

Actes. 5.

Iohn. 5.

Exo. 32.

Num. 25.

But these examples are not to be folowed of euerie body, but as men be caled to office and set in authoritie.

borne in memory, where he saith, that of contention riseth all euil. And the wise king Solomon saith,
Pro. 20. Honour is due to a man that keepeth himselfe from contention, and all that miugle themselues therewith be fooles. And because this vice is so muche hurtfull to the societie of a common wealth, in all well ordred cities, these common braulers and scoulders be punished with a notable kinde of paine: as to be set on the cucking stoole, pillorie, or such like. And they be vnworthy to liue in a common welth, the which do as much as lieth in thē, with brauling and scolding to disturbe the quietnes and peace of the same. And whereof commeth this contention, strife, and variaunce, but of pride and vainglorie?
1. Pet. 5. Luke, 1. Let vs therefore humble our selues vnder the mighty hand of God, which hath promised to rest vppon them that be humble and low in spirite. If wee be good and quiet christian men, let it appeare in our speach and tongues. If wee haue forsaken the diuell, let vs vse no more diuilish tongues: Hee that hath bin a railing scolder, nowe let him be a sober counseller. He that hath beene a malicious slaunderer, now let him be a louing comforter. He that hath beene a vaine railer, Now let him be a ghostlie teacher. Hee that hath abused his tongue in cursing, nowe let him vse it in blessing. He that hath abused his tongue in euill speaking, now let him vse it in speaking well. All bitternesse, anger, railing, and blasphemie, let it be auoyded from you. If you may, and it be possible, in no wise be agrrie. But if you may not be cleane void of this passion, then yet so temper and bridle it, that it stirre you not to contention

tion and brauling. If you be prouoked with euill ſpeaking, arme your ſelfe with patience, lenitie, and ſilence, either ſpeaking nothing, or elſe beeing verie ſoft, meeke, and gentle in anſwering. Ouercome thine aduerſary with benefits and gentlenes. And aboue all things, keep peace and vnitie, be no peace-breakers, but peace makers. And then there is no dout, but that God the author of comfort and peace, will graunt vs peace of conſcience, and ſuch concord & agreement, that with one mouth and minde, wee may glorifie God the father of our Lord Jeſus Chriſte: to whome bee all glorie, now and for euer. Amen.

HEreafter ſhall follow Sermons of faſting, praying, almes-deedes, of the natiuitie, paſſion, reſurrection, & aſcention of our Sauior Chriſt: of the due receiuing of his bleſſed bodye and bloud, vnder the forme of bread and wine: againſt idlenes, againſt gluttony, and drunkenneſſe, againſt couetouſnes, againſt enuie, ire, and malice, with many other matters, as well fruitfull as neceſſary to the edifiyng of Chriſtian people, and the increaſe of godly liuing.

*God ſaue the Queene.*